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Chronicle

Chile and Peru—The Conference convened at the suggestion of President Harding, between Chile and Peru over the long-disputed question of Tacna-Arica, was

formally opened by Secretary Hughes, May 15. Mr. Hughes predicted that the Conference would not only herald a new day of international amity in the Western Hemisphere, but would furnish to the whole world "a needed and inspiring example of the practise of peace." In his welcome to the Chilean and Peruvian delegates, the Secretary of State recalled that the Pan-American Union building, where the negotiations are taking place, recently had been the scene of the decisions of the Washington Conference, and expressed his conviction that the Chilean-Peruvian discussions would be characterized by a similar triumph for the "processes of reason."

The reasons for which the Conference assembled in Washington are as follows: The treaty of Ancon of 1884, which put an end to the "War of the Pacific" between Chile and Peru, stipulated the cession to Chile, of the Peruvian Province of Tarapaca in perpetuity, and the cession of the Provinces of Tacna and Arica for ten years. At the end of these ten years, a plebiscite was to have been held to determine whether Tacna and Arica

desired to stay under the control of Chile, or to pass again under the sovereignty of Peru. The Ancon Treaty, however, while stipulating that the plebiscite should be held, did not settle its method and procedure. After the ten-year period had elapsed, the principals to the treaty, Chile and Peru, could not agree as to the forms of the plebiscite. Chile insisted upon having control of the voting and upon a vote being given to the Chileans who had taken up their residence in either of the Provinces. To this demand, Peru would not consent. Peru then asked that the King of Spain should act as arbiter in the matter. But no decision was reached.

These discussions went on for more than a quarter of a century. They were still more aggravated in 1912 when the Peruvian Government accused Chile of "Chileanizing" the disputed Provinces, that is of persecuting Peruvians, closing Peruvian schools and suppressing Peruvian newspapers. This, the Chilean Government denied. The result was that diplomatic relations between the two countries was broken off. After the World War, Peru, one of the "associated" Powers, brought up the controversy after the Versailles Treaty had been signed. She disavowed the Treaty of Ancon, citing as a precedent, the return to France of Alsace-Lorraine. The case was submitted by Peru to the Council of the League of Nations at its first session.

Meanwhile, Bolivia, which had become a third party to the dispute, introduced her side of the case before the same tribunal. Chile opposed consideration of the matter, and it was referred to a committee. Bolivia, which, together with Peru had been defeated in the war of the Pacific, had ceded to Chile the Province of Antofagasta by the Treaty of 1902. This cession of Antofagasta left Bolivia without an outlet on the Pacific. After the signing of the Treaty of Versailles, Bolivia, profiting by the precedents in the case of Yugoslavia and Poland, which countries were given outlets to the sea, asked that Arica be given to her as a port on the Pacific. Both Chile and Peru opposed her demand. Subsequently, Bolivia changed her ground and demanded that the Treaty of 1902 be annulled, and Antofagasta returned to her. After years of controversy, fraught with no little danger to the peace of the three countries involved, to the whole of South America as well as to her relations with the Government of the United States, arbitration was at last resorted to. The Washington Conference is the outcome. So far, the work done at Washington has been of a preliminary

nature. Bolivia was not invited to take part in the deliberations. Twice the Bolivian Government made a formal request for a voice in the deliberations of the assembly. In its last note May 20, it declared that any settlement of the conference problems reached without Bolivian recognition would be only a source of continued friction in South America. Both Chilean and Peruvian delegations opposed the request.

China.—A dispatch received last week from official sources in Mukden, seems to indicate that General Chang Tso-Lin had begun to exercise there the functions of an

**Chang's Revolt
and Repulse**

independent sovereign, for he had the Post Office receipts of the district deposited in his treasury. The Peking Government regards General Chang's reported move as a sign of his intention to separate Manchuria and Mongolia from China proper. On May 16, General Wu Pei-fu, who defeated General Chang Tso-lin in the recent campaign against Peking, was said to have concentrated his most available troops north of Tientsin in order to drive General Chang as far north as Mukden. On May 20, the Associated Press reported that General Chang's campaign to control North China had been definitely crushed by the retreat of the main Manchurian forces to a point north of the Great Wall. After evacuating Lwanchow, which was menaced by a flanking movement of General Wu's troops, General Chang's army hurried northward, tearing up the railroad tracks behind them. The Manchurian leader's forces at the beginning of this week were believed to be on the way to Mukden.

General Chang has now been denounced as a rebel by the Cabinet. "Manchuria," says the statement, "is not a part of the personal property of Chang Tso-Lin." He "has no official standing with the Government of China."

His declarations, therefore, that the three Eastern Provinces of Manchuria, Jehol and Chahar and Outer and Inner Mongolia are not a part of China is a direct violation of the Constitution, and Chang Tso-Lin has committed the crime of rebellion. Chang Tso-Lin has no longer any authority. He has been stripped of his honors and ranks, and is under sentence to await punishment. The Central Government does not understand what could have been his intention in sending out the declaration of independence.

To add to China's turmoil, news came from Hongkong on May 21, that Dr. Sun Yat Sen's Southern army was driving northward into the Province of Kiangsi, while the troops of that Province's Military Governor were fleeing in disorder.

On May 20, news came that General Wu Pei-fu had opened overtures with Dr. Sun Yat Sen's Canton Government with the object of uniting the North and South.

**General Wu's
Reforms**

Dr. Sun Yat Sen has the support of millions of Cantonese who are ready to maintain that theirs is the only legitimate government in China unless the old Parliament is convoked, the Provisional Constitution revived and a

new President elected. General Chen Chiung-min, Civil Governor of Kwantung Province and Dr. Sun Yat Sen's firm supporter, would be friendly to General Wu, it is said, provided the claims of the Cantonese are recognized.

At Peking, the situation has improved owing to Wang Shih-chen's acceptance of the Premiership, succeeding the present acting Prime Minister, who is expected to resign at the end of this month. General Wu "has announced that he is supporting a unification scheme which he believes will win the approval of the Southern Government headed by Sun Yat Sen, the seat of which is at Canton." The Chinese are urged to:

1. Recall the old Parliament which was dissolved five years ago and restore the Provisional Constitution adopted by the Republic during the first year of its existence.
2. Create a national army controlled and paid by the Central Government.
3. The civil Governors of the Provinces to be responsible directly to Peking.
4. Taxes to be collected by the Central Government only.
5. Local self-government for each Province.
6. The magistrates to be elected by the people.
7. The Provincial police, not the national army, to be responsible for the maintenance of peace in the Provinces.

It is believed that General Wu's plan of reassembling the old Parliament, a majority of whose members are Cantonese, will conciliate the followers of Dr. Sun Yat Sen. If President Hsu Shih-chang, who took office after the dissolution of Parliament, and for that reason in Dr. Sen's view, is illegally elected, will voluntarily resign, the reunion movement will be greatly promoted.

Czechoslovakia.—The census office has finally published the results of its investigations for the capital and three out of the twenty-two districts into which the country is divided. It was in these

**The First Census
Figures**

sections that the agitation was strongest and consequently the apostasies were most numerous. It is now found that even in these worst areas the average percentage of Catholics is still 73.77 per cent according to the official figures. This, however, implies a sufficiently heavy loss, although Protestants have gained but little. Their principal increase has been in Prague, where it amounts to 2.60 per cent. Elsewhere it is only one per cent or less. The following of the Czechoslovakian Church varies in three districts from 6.61 to 12.17 per cent. There were practically no apostasies among the German Catholics of Czechoslovakia. It is thought that the general average of the Catholic population in the whole of Bohemia, Moravia and Silesia may at present stand between eighty and eighty-three per cent. In 1910 it was ninety-six per cent. Unhappily, of the eighty-three per cent that may probably be registered as Catholics, no more than from fifteen to twenty per cent, our Czech correspondent informs us, can be counted as practising Catholics. This will sufficiently explain the recent apostasies and offers little assurance for the future,

although strenuous efforts are being made by the Popular party.

According to Czech newspaper accounts the Council of Elders of the Czechoslovakian National Church in Greater Prague, headed and prompted by the "Patriarch-Elect" Dr. Farsky, has adopted a Presbyterian constitution for the new Church. In this way the consecration of bishops has been eliminated and the difficulty in regard to Dr. Farsky's own consecration was evaded. He had sought consecration from the Orthodox Church, but was refused on account of his unbelief. Thus in the Easter issue of his organ *Cesky Zápas*, the *Czech Struggle*, the Resurrection of Christ is denied. It was not a bodily resurrection, he declares, but only a light and a voice in Paul's soul and in the soul of every one who rises "from the grave of sin." This conclusion is merely a consequence of Farsky's denial of the possibility of miracles. He does not even believe in the Divinity of Christ. Yet while the Episcopal organization has been rejected at the headquarters of the sect in Prague, a Bishop, Gorazd Pavlik, was consecrated at Belgrade for Moravia.

Genoa Conference.—After six weeks of labor, the Genoa Conference came to an end with the plenary session of May 19. The results were meager in the extreme.

The Conference

Adjourns

The Powers arranged for another conference to convene at The Hague on June 26, and agreed to a non-aggression pact that is to last eight months. In addition to these actual accomplishments reports were made, which contained important recommendations, by the Finance, Economic and Transport Commissions. These reports will be laid before the Governments of the respective delegations. The main purpose of the Conference, namely, the stabilization of relations between Russia and the outside world, was not achieved; but progress was made in that direction. Mr. Lloyd George, at the final meeting, declared that Genoa had demonstrated the value of international deliberations, for the delegates had debated calmly a question that is at the root of many political crises, and although they had failed to reach an agreement, they had nevertheless determined to continue their efforts to reach a solution.

Speaking of the prospects of success at the Hague, the British Premier said that the nations were sincerely desirous of helping Russia, but if that help was to be extended, Russia must not outrage the sentiments or prejudices of the world. Of these prejudices he spoke at length as follows:

I will just name one or two because they were all trampled upon in the memorandum of May 11. The first prejudice we have in Western Europe is this, that if you sell goods to a man you expect to get paid for them. The second is that, if you lend money to a man and he promises to repay you, you expect that he will repay you. The third is this, that if you go to a man who has already lent you money and say "Will you lend me more?" he will say to you "Do you propose to repay me what I gave you?"

And you say "No, it is a matter of principle with me not to repay." There is the most extraordinary prejudice in the Western mind against lending any more money to that person. It is not a matter of principle. I know the revolutionary temper very well and the revolutionary temper never acknowledges anybody who has got principles unless he is revolutionary, but these prejudices are very deep rooted, they are rooted in the soil of the world, they are inherited from the ages and you cannot tear them out. When you are writing a letter asking for more credits, let me give one word of advice to anybody who does it: let him not in that letter enter into an eloquent exposition of the doctrine of repudiation of debts. It does not help you to get credits. It may be sound, very sound, but it is not diplomatic.

The suggestion out of which The Hague Conference grew, was contained in the Russian memorandum of May 11. The Russians proposed that a commission of experts be appointed to examine into the Russian situation. This proposal the Powers accepted with the modification that two commissions should be formed, one of non-Russian and the other of Russian experts. After formulating their views separately these two commissions will confer and strive to reach a common agreement.

The arrangement decided on by the Powers for the commission of non-Russian experts was made on May 15, when the Powers agreed that the President of the Genoa Conference should invite the Governments represented at the Genoa Conference, other than Russia and Germany, to send representatives to The Hague on June 15 for a preliminary exchange of views and to arrange the line of action to be taken with regard to the Russian question. It was also agreed that a similar invitation should be extended to the United States. Having decided on the method of procedure to be followed, the Powers will send their delegates to the expert commission to The Hague for the formal opening of the Conference on June 26. In the meantime, it is proposed that the Powers agree not to recognize or support any private agreements between their nationals and the Russian Soviet Government with regard to property provisionally belonging to foreigners before the conclusion of the work of the experts or during one month following the making of joint recommendations.

The note sent to the Russian delegates on the matter of The Hague Conference contained the following provisions:

(1) The Powers mentioned above agree that a commission of experts shall be appointed for the purpose of further consideration of the outstanding differences between the Russian Soviet Government and the other Governments and for the purpose of meeting a Russian commission similarly empowered. (2) The names of the Powers represented on the non-Russian commission, together with the names of the members of the commission, will be communicated to the other Governments not later than June 20. (3) The matters to be dealt with by these commissions will comprise all outstanding questions relating to debts, private property and credits. (4) The members of the two commissions will

be at The Hague by June 26. (5) The commissions will endeavor to arrive at joint recommendations on matters dealt with in Clause 3. (6) In order to enable the work of the commissions to be carried on in tranquillity and in order to restore mutual confidence, engagements will be entered into binding the Soviet Government on the one hand and the other participating Governments on the other to refrain from all acts of aggression against their respective territories and to refrain from subversive propaganda. The compact to refrain from acts of aggression will be founded on the observance of the existing *status quo* and will remain in force either until the outstanding frontier questions of Europe are settled or for a definite period. The agreement against propaganda will bind all the signatory Governments to abstain from interfering in any way in the internal affairs of other States, from supporting by financial aid or other means political organizations at work in other countries, and to suppress in their territory any attempt to foment acts of violence in other States and attempts which might disturb the territorial and political *status quo*.

The Russians, after making objections and suggesting modifications of the Allied plan, finally accepted it.

The United States, on the other hand, declined to accept the invitation to attend The Hague Conference. The note sent by Mr. Hughes to the Powers reads as follows:

The United States Declines This Government has carefully considered the invitation extended to it by the President of the Genoa Conference, under the conditions set forth in the agreement of the inviting Powers, to join the proposed commission to meet at The Hague on June 15. This Government is most desirous to aid in every practicable way the consideration of the economic exigencies in Russia and wishes again to express the deep friendship felt by the people of the United States for the people of Russia and their keen interest in all proceedings looking to the recovery of their economic life and the return of the prosperity to which their capacities and resources entitle them. The American people have given the most tangible evidence of their unselfish interest in the economic recuperation of Russia, and this Government would be most reluctant to abstain from any opportunity of helpfulness.

This Government, however, is unable to conclude that it can helpfully participate in the meeting at The Hague, as this would appear to be a continuance under a different nomenclature of the Genoa Conference and destined to encounter the same difficulties if the attitude disclosed in the Russian memorandum of May 11 remains unchanged. The inescapable and ultimate question would appear to be the restoration of productivity in Russia, the essential conditions of which are still to be secured and must in the nature of things be provided within Russia herself. While this Government has believed that these conditions are reasonably clear, it has always been ready to join with the Governments extending the present invitation in arranging for an inquiry by experts into the economic situation in Russia and the necessary remedies. Such an inquiry would appropriately deal with the economic prerequisites of that restoration of production to Russia, without which there would appear to be lacking any sound basis for credits.

It should be added that this Government is most willing to give serious attention to any proposals issuing from the Genoa Conference or any later conference, but it regards the present suggestions, in apparent response to the Russian memorandum of May 11, as lacking, in view of the terms of that memorandum, in the definiteness which would make possible the concurrence of this Government in the proposed plan.

Ireland.—After long and bitter disputes and when all hope of a compromise seemed quite gone, a peaceful agree-

ment was happily reached at Dublin on May 20 between

Election Agreement

Mr. Michael Collins, the Free State leader and Mr. Eamon De Valera, the Sein Fein. A list of candidates for the new Parliament is to be put forward by the Sein Fein organization, and the Dail unanimously agreed to have all nominations ready by June 6 and to hold the elections on June 16. These are the terms of the agreement:

That a national coalition panel for this third Dail, representing both parties in the Dail and in the Sinn Fein organization, will be sent forward on the ground that the national position requires the entrusting of the Government of the country into the joint hands of those who have been the strength of the national situation during the last few years, without prejudice to their respective positions. That this coalition panel will be sent forward as from the Sinn Fein organization, the number from each party being their present strength in the Dail. That the candidates be nominated through each of the existing party executives. That every and any interests are free to go up and contest the election equally with the National Sinn Fein Panel. That constituencies where an election is not held shall continue to be represented by the present deputies.

After the election the executive shall consist of a President elected as formerly, a Minister of Defense representing the army and nine other Ministers, five from the majority party and four from the minority party. Each party is to choose its nominees, but the allocation will be in the hands of the President. In the event of the Coalition Government finding it necessary to dissolve, a general election will be held as soon as possible on adult suffrage.

The longed-for agreement between Mr. Collins and Mr. De Valera has been received with universal approval.

"Four men, all of them Catholics, were dragged from their beds at Desertmartin, County Derry, early today, and murdered. Half of the village was burned." These

No Peace in Ulster

words from an Associated Press dispatch dated Belfast, May 19, indicate that terrorism still reigns in the North-east. In a pronouncement the Bishops asserted:

Not only have Catholics been denied for over twenty months their natural right to earn their daily bread and thrown on the charity of the world, but they are subjected to a savage persecution which is hardly paralleled by the bitterest sufferings of the Armenians. Every kind of persecution, arson, destruction of property, systematic terrorism, deliberate assassination, and indiscriminate murder reign supreme. Catholics are shot down on the streets, in their homes or business premises, or wherever they come within reach of the fusillade which makes night hideous and every hour of day a terror. Hundreds of families have been burned out and hundreds more compelled to abandon their homes or business houses under threat of death. Notwithstanding the agreement entered into and many promises, nothing has been done to check this terrible reign of destruction and bloodshed. The authorities can hardly plead helplessness. They have at their disposal tens of thousands of armed men paid for by the British Government, and still, Catholics in the Six Counties cannot have even a shotgun to protect their crops from the crows without prosecution.

The foregoing statements were denied by four leading Protestant clergymen of Ulster. They maintained that "The trouble in Belfast is political and not religious."

The past week is reported to have been one of the worst week-ends in the experience of Belfast.

The Lawless Labor Union

JOHN WILTBYE.

CHICAGO is becoming slightly hysterical over its troubles with the labor unions. Staid old New York is somewhat ruffled. John Doe and Richard Roe, with their numerous brothers and cousins, are beginning to reflect very seriously. The conclusion they will reach is of the deepest concern to organized labor, and I am wondering whether organized labor realizes the importance of presenting its case fairly and squarely, not by dynamite, but by arguments addressed to reason. For John and Richard now entertain some serious doubts.

The Chicago disturbances filled the jails, and have led two judges to talk and act as though the city were beleaguered by a hostile army. Following a decision given some months ago by Judge Landis, a quarrel broke out, either between several unions of separate jurisdictions, or between men claiming to represent these unions. This quarrel, with its entourage of thugs, gunmen, midnight attacks, and dynamite, has already resulted in at least two murders. But it has no connection whatever with the principle of organized labor, or with shorter hours and higher wages; according to the chief of police, it is nothing but a struggle for supremacy between one "Mike" Boyle, a union leader who has kept the agreement made with Judge Landis, and one "Big Tim" Murphy, another labor leader, who repudiates Landis. This explanation may or may not be adequate; but it is certainly true that the riotous conditions in Chicago have struck a blow under which the unions in Chicago are reeling. Taking one glance at the men who are in command of certain unions in the city, the average law-abiding citizen is drawing the conclusion that if the conditions prevailing for the last six months in Chicago are what the unions want, the city and the legislature ought to suppress the unions. That conclusion is grotesquely unfair. But the point of importance to labor is that it is made, and that it will continue to be made, unless some unions drop and repudiate the criminals whom they advance to positions of importance, and replace them by upright, intelligent citizens.

On May 11, after a series of spectacular raids by the police, about 150 men and women, either union leaders, or claiming that rank, found themselves in jail. Among them were "Big Tim" Murphy, "Con" Shea, and Fred Mader, and these three are now held without bail for murder. According to the chief of police, "Big Tim" has been arrested and indicted scores of times. On April 6, he was sentenced by the Federal Court to six years in the penitentiary for complicity in a mail robbery in which \$380,000 was stolen. Prior to his latest arrest, he was out on bail, pending an appeal. It has probably been some

years since Murphy, now a wealthy man, worked at his trade, but he is president of the gas workers' union. Shea has been connected with labor unions for many years. About fifteen years ago, while drunk, he quarreled with a woman, and stabbed her thirty-eight times. He was sentenced to Sing Sing, the judge regretting that he could not send him to the chair, and after serving his time went back to Chicago. There he opened a saloon, became secretary and treasurer of the theater janitors' union, and general aid to Murphy and Mader. The third member of this trio, Mader, is president of the Chicago Building Trades Council. He also is an ex-convict, having served a sentence at Joliet, for conspiracy to extort money.

Can union labor afford to have dealings with men of this character?

In New York, the crude method of "bumping off" recalcitrant capitalists or workers, has gone out of fashion. The present vogue is to stiletto an objectionable character in the pocket-nerve. Glance at the case of Patrick F. Kenney. Kenney is a union man, has always been, and his sons, associates in his business, are also union men. But because a fight breaks out between two unions, over a matter with which he has no more connection than he has with the fur trade in Alaska, today he faces financial ruin. Taking a leaf from the capitalists, the plumbers' union declares that it has "nothing to arbitrate," holds up a \$30,000,000 contract, and Kenney goes down in the fight.

And this is my finish after twenty-seven years of hard work. A handful of arbitrary officials bring me to this finish. I saw some of them yesterday, and I took them to one side, and I said, "For God's sake, boys, don't put me out of business just because you are having a fight with some other man's steamfitters. Let me go back and finish my work." I told them I had done everything imaginable to straighten this thing out, and there wasn't any sense in making me suffer this terrible loss because they had a dispute with the steamfitters. They told me "forget it," that they were never going to let any man go back on that job.

Could capitalistic tyranny go beyond this arrogance? Yet here is a condition often repeated, and one which, in the opinion of Mr. Gompers, legislatures and courts should be forbidden to redress. "It's just one of the risks that business must take," said the secretary of the plumbers' union, and in this opinion he was sustained by the business agent of the steamfitters' union.

There are two things which organized labor cannot afford. One is interference with the orderly carrying-out of contracts. The other is the abetting of lawlessness. Today the worker needs friends as never before. Organized labor sorely needs the support of public opinion. But the best friends of the worker are beginning to fear that the tide is turning against the union, and beyond all doubt

the most powerful ally which the capitalist can invoke in his fight against organized labor, is the union which connives at lawlessness. Some weeks ago an editorial in this journal quoted a Western correspondent, evidently a man of standing in his community, who wrote, in substance, "I believe in some form of organization for the worker, but I'm through with the labor union." That, precisely, is the sentiment which the capitalist is trying to weave into public opinion. I should be sorry to believe that this correspondent represents an opinion that is widespread, but I fear he voices a conviction which is growing. The ordinary American sympathizes with the worker, but not with lawlessness, not with unfairness. When he learns that honest contractors can be ruined by labor unions, not because they are hostile to the unions, not because they do not treat their men fairly, but simply because the unions are fighting among themselves, he begins to revise his sympathies. And when he hears that *some* unions are working with the aid of ex-convicts, he begins to class *all*

unions with the gunmen and the thugs of New York's lower East Side.

I believe that the Chicago chief of police is right when he says that the Chicago unions are opposed to crime, and that the ex-convicts now in jail have no claim to represent labor. But this belief of mine does not weaken the force of the argument that many are now using, "If that is true, why did the unions choose these ex-convicts to direct them?" The simple truth is that a good many labor unions need house-cleaning.

The lawless union must go. Organized labor must devise effective methods to end the disputes of unions among themselves, or to afford redress to innocent parties injured by these disputes. It must declare in unmistakable terms for a square deal for all, the employer as well as the worker. In other words, its program must be a program of social justice for all. Otherwise legislation that will seriously hamper, if it does not destroy, the right of workers to organize, is inevitable.

What is a Liberal Education's Value?

W. F. CUNNINGHAM, C.S.C., PH.D.

The Third of a Series of Papers on Education.

LESS than three months ago one of our great metropolitan dailies published an editorial under the title: "General Education." To make clear the necessity of this latter for success in any field, especially the professional, it called attention to the fact that there are not many "leading citizens" in the dental profession, laying the cause to the lack of general preliminary education. Dean Arthur D. Black, of the Northwestern University Dental School, of Chicago, writing to that same paper, in reference to this editorial, expressed himself as follows:

May I be permitted to say that a large number of those who have been guiding the destiny of the dental education for many years have appreciated the situation as clearly stated in your article, and certainly the majority of the dental schools of this country have been anxious to increase the preliminary-education requirements as rapidly as might be done without interfering too seriously with the number of men entering practise. In this connection you will doubtless be interested to know that beginning with last October, the following dental colleges in the United States and Canada put into effect a new requirement of one year of college of liberal arts for admission to the dental course. (Following this was given a list of some twenty leading dental schools in the United States and Canada.)

But the dentists are not alone in recognizing the necessity of this general preliminary training for professional success. On February 24, the press of the country acquainted us with the fact that the National Conference of Bar Associations, assembled at Washington, adopted resolutions to be approved by the American Bar Association, recommending that in the future two years of college training shall be required of all law-school graduates.

before admission to the bar. The vote was practically unanimous and came after a stirring address by Elihu Root, who, when strong opposition appeared, mounted the speaker's stand and appealed for the "salvation of the American bar."

Even more emphatically than this, ex-President James, of Illinois University, has said: "I would bet my money on a graduate of a college of liberal arts who had decided to go into engineering and had never studied engineering a single hour, rather than on a graduate engineer without the liberal outlook. I would rather take a man who goes out from college without any training in the specific things that lead to medicine than the man who has spent two or four years of that time in a medical school and failed to get this fundamental training."

Statements similar to those could be heaped up without limit. But such a procedure would be of little value in the discussion. We have it from St. Thomas that the argument from authority is the weakest of all. Still, when there is such an unanimity of opinion as is found in the book entitled: "The Value of the Classics," which is a compilation of addresses and statements concerning the place of the classics in our educational system, and particularly in the program of a liberal education of which they form the core, there must be some reason for this agreement. These statements have special value in view of the fact that they are not only from college presidents, but from Presidents of the United States as well, and from successful men in every walk of life, business, professional, technical and artistic.

What are the facts that can be presented? Statistics similar to the following and indicating the same thing have frequently been tabulated: Of 33,000,000 individuals, having an eight-grade education, 808 "reached distinction." That is, one so trained, has one chance in 41,250 to raise himself above the level of mediocrity. Of 2,000,000 with a high-school education, 1,245 "reached distinction," *i.e.*, one in every 1,608; and of 1,000,000 college-trained, 5,763 "reached distinction," *i.e.*, one in 173. Or, from another source: "Only one per cent of our population are college-trained, yet they furnish almost seven-eighths of our prominent men." From the same source, we have an evaluation in terms of dollars and cents. "A college education, viewed simply as an aid to money-making, adds to the income of the average graduate not less than \$1,250 per annum for life, equal to \$25,000 safely invested at five per cent. ("Your Biggest Job, School or Business," by Henry Louis Smith, p. 69-70.)

Of course, we must not lose sight of the fact that these figures are concerned with college education in general, and not with that particular type of a college education called liberal. So far as the writer is aware, no such statistics are available on this particular phase of the question. Even if collected, they would have little value on account of the looseness of the term, as indicated by the variety of college curricula which group themselves under it. But there is one interpretation of the term, and that the oldest and hence the narrowest to which special attention has been given, *i.e.*, "classical education."

Are students who follow such a curriculum better trained than those who through the elective system for one reason or other avoid it? The records of the college-entrance examination boards, and also the records for scholarship and honors within the colleges should have a basis for judgment in this matter. In connection with the Princeton Conference on Classical Studies in Liberal Education (1917), an exhaustive investigation of these sources was made, covering as many schools and colleges as had the statistics available, with the following result. "The reports from all schools are unanimous in showing the superiority of the classical students": (Number of students concerned, 29,508). "In the case of colleges, as of the schools, the reports received from all the institutions agree in attributing a general superiority to the classical students. There are no exceptions among them." ("The Value of the Classics," pp. 381-383.)

There is one objection commonly presented attacking the value of statements and statistics similar to these just quoted. It is asserted that such facts do not prove the value of a college education, not to mention that special type, called liberal. They simply point to the fact that the attainment of distinction is for the most part a matter of selection of human material. For example, it is urged, in the case of the high-school graduates, the more capable elect to go to college, and the others decide to enter upon their work in the world without formal training. Whereas,

if these latter had entered college, and the former, that is, the more capable, had taken up their work immediately upon finishing high school, the statistics pertaining to those who reached distinction in after-life would be reversed. There are two things to be said to this criticism. First, we can never know whether these statistics would be reversed in favor of those not entering college, for the simple reason that it is admitted by all that the more capable student in the high school is the one who is actuated by a desire and some how or other finds a means to prolong his education in college. In the second place, the very fact that the capable students elect to go to college is a recognition even in their immature minds that this training will be of real value to them in after-life. This is so universal it can hardly be merely a matter of direction by older minds. Rather, it points to a conviction resulting from the observation of men who have achieved success, that in most cases the foundation for this success is the formal training received within college walls.

But there is another kind of evidence which has even still greater weight in pointing out the value of a liberal education. I refer to the testimony of those who have lived through the experience of carrying on the conflict that the world presents to every one who aims at achieving success therein. These naturally divide themselves under two heads: those who have had a liberal education, and who appreciated what it has meant to them; and second, those who have been denied that advantage, and who realize the handicap this lack has proven in their case. Quite recently the writer has talked with two men, each of whom illustrates one of these types. The first was engaged commercially in agriculture. He has succeeded to such an extent that he is now the president of one of the largest organizations engaged in this business in the United States. He not only had a college education, but he had that type of college education which in many circles is now considered old-fashioned. It was the classical course, followed during four years even to the extent of writing Latin verse, and when asked if he thought this time devoted to "liberal studies" had been wasted, this practical man of business was most emphatic in the denial of any such possibility. Life for him meant something more than mere business, and at those times when business could be put aside and the "something more" was to be enjoyed, it was his cultural training that made that enjoyment possible.

The case of the other individual was quite different. He had received a technical training in one of the best engineering schools in the country. He had borrowed the money to put himself through school for four years and experienced no difficulty in paying back that money within a very short time after entering upon his life's work. But, when several years had passed, and he had achieved considerable success in his line, slowly he became conscious that there was something lacking in his education. He saw clearly the problems that presented themselves every day

in his special field, and he had developed the power of thinking out the solutions of those problems with marked success. But when it came to explaining, presenting to others the ideas and plans which would be improvements in his work and the work of the organization, in which he was employed, then he was handicapped by the lack of the power of clear and forcible expression. And so, he said, if it were possible to do it over again, he would borrow more money for his schooling and first take at least two years in a liberal-arts course, and then begin his technical training. The matter of paying back that additional sum of money after leaving school was simple of solution, but to return to school now and make up the deficiency he felt so keenly by putting himself through a general cultural training, was impossible.

Facts of this kind are unanswerable. They are the foundation for the faith of those forming the college curriculum that the first two years at least must be along general lines, and only later has the special preparation the right to demand the student's primary attention.

Perhaps the argument from logical analogy brings out more clearly than any other, the reason for this general agreement among all whose experience gives them the right to know the value of a liberal education. In a previous paper we have spoken of a liberal education as the foundation, and professional training as the superstructure, but obviously the foundation should first be laid before the house is built thereon. And again, the student is like the crude material entering the steel mill. The raw iron must be first turned into the finest steel, and only then can the edge be put upon it, turning it into a tool that will cut keenly the material for which it has been prepared. This tool analogy is worth while developing further. We can compare the mind to an electric drill. This wonderful machine is most remarkable in regard to its availability for the various kinds of work to which it can be supplied. Given the same machine, it may be used for many different things. It will bore holes in wood, stone or steel, depending upon the bit which is used. And so in the business of education. The first problem is to build the tool, and this is the specific task of a liberal education. Then, when the tool has been constructed, the problem is to prepare the bit. This is the business of special or professional education, the nature of which is determined by the calling the student selects for the field of his life's labors.

Huxley has the same idea in his definition, when he speaks of the intellect as a "clear, cold, logic engine, with all its parts of equal strength and its smooth running-order ready like a steam engine to be turned to any kind of work and spin the gossamers as well as forge the anchors of the mind." But before the engine can be turned to any specific work, it must be well constructed and every part tested and tried. Only when this process has been completed is it ready as a machine to do work. So, too, with the mind. Preliminary preparation must be gone through with before it is ready for life's larger tasks. This is the

very value of a general or liberal education. It is the value which a well-built foundation has for the edifice which it supports. "Every one therefore that heareth these my words and doth them shall be likened to a wise man that built his house upon a rock. And the rain fell and the floods came and the winds blew: and they beat upon that house. And it fell not, for it was founded on a rock."

May a Man Kill Himself?

ANTHONY M. BENEDIK, D.D.

NO matter what petty circumstantial differences we may find in this brief span of space we call life, the conclusion of it is the same for all of us—peasant or poet, sage or dullard, Croesus or beggar—we shall finally be taken by the grim reaper, death. Life is dear, and the general opinion would seem to be that it is natural to want to live and to dread death. And it is a curious anomaly that when man reaches either extreme of his relations with his Creator, when he attains either to the zenith of hope or drops to the nadir of despair, he longs for death.

St. Paul represents the one extreme in his frequently expressed desire to be dissolved and to be with Christ. A recent tragical occurrence, which but slightly differs from many other such instances, will offer an example of the other class. Some weeks ago a divorcee actress, after a gay party in her apartments, took poison and died. Then one of several college students who were present at the party disappeared, and two days later he was found, also dead by his own hand.

Several letters written by him were found, which state that the actress, who was "the world's finest woman," was not a "society belle of the pleasure-seeking type," but had plunged herself into the gay whirl of revelry and dissipation in order to "kill the moroseness which her life had precipitated in her." "Defiant of society, too strong to ask for help or sympathy, she had long ago decided how the end should be when her many devoted friends no longer could divorce her from the misery of her own thoughts." And he adds a very significant sentence: "I wondered how she resisted so long the temptation that death really is."

In view of the fact that life and the way in which we live it are extremely important considerations for us, and that they are so important precisely because they are a preparation for death and what follows, it seems that frequent meditation about death should be most necessary. It is an experience that all of us must of necessity undergo. As the Emir Musa found inscribed on the seven tablets of white marble in the City of Brass:

O son of Adam, how heedless art thou of the case of him who hath been before thee! Thy years and age have diverted thee from considering him. Knowest thou not that the cup of death will be filled for thee, and that in a short time thou wilt drink it? Look then to thyself before entering thy grave. Where are those who possessed the countries and abased the servants of God and led armies? Death hath come upon

them; and God is the terminator of delights and the separator of companions and the devastator of flourishing dwellings; so He hath transported them from the amplitude of palaces to the straitness of the graves.

Where are the Kings and the peoplers of the earth? They have quitted that which they have built, and peopled; and in the grave they are pledged for their past actions; there, after destruction, they have become putrid corpses. Where are the troops? They repelled not, nor profited. And where is that which they collected and hoarded? The decree of the Lord of the Throne surprised them. Neither riches nor refuge saved them from it.

The same God who is the Master of life, who brought all things into being, is also the supreme Lord of death. And yet we find so many of His rational creatures, carried away by the "temptation that death really is," crying out, "I will not obey!," and flinging away, wilfully and knowingly, the precious chance for salvation which the possession of life constitutes. Recent statistics, compiled from the records of one-hundred American cities, seem to indicate a decrease, during 1920, of some 80 per cent from the period 1910-1914, and a drop of 15 per cent from the year 1919 in the number of suicides, but even now the rate of self-destruction, 12.3 per 100,000 among an aggregate population of 27,605,966, is an indication that something, somewhere, is seriously wrong.

And that something is not hard to find. It is the lack of religious belief which is so widespread in our day. The true Christian concept of life is that it is a period of trial given to us by a wise and kind God, in order that, by serving Him faithfully in the tasks which He places upon us, be the trials which accompany those tasks whatever they may, we may deserve the reward of eternal happiness with Him. And, when He is satisfied with our efforts, He will end that period of trial. And the very fact that life is a time of trial indicates that we must have crosses to bear, just as Our Lord bore His cross and set the example that we must follow, for only by adversity can we prove of what mettle we are made.

He who gave us life must also determine death. Christian theology clearly teaches that man has not absolute dominion, but only the dominion of use, over his own life. Suicide, therefore, is a disease of the soul, resulting from a morbid and distorted religious sense, or from a total lack of religion. "Suicide," says the Priest in Doctor Aveling's interesting book, "Philosophers of the Smoking Room," "is condemned by every law, human and Divine. It is an affront to the Divine nature of man, and contradicts his reason. It is an injury to the social order from which we have no escape. It dares to dispute the ruling of God." Frequently, in fact, it implies a total negation of belief in God. It is a result of that materialistic concept of life which is so well expressed in the "Rubaiyat,"

Into this Universe, and Why not knowing,
Nor Whence, like Water willy-nilly flowing;
And out of it, as Wind along the Waste,
I know not Whither, willy-nilly blowing.

Where do we come from? Why are we here? Whither

are we going? Unless the heart of man, illumined with the light of faith, learns the answer to those all-important questions, it is useless to expect that he will have the moral courage to bear without complaining, without struggling fretfully, the trials and hardships which take so large a part in every life. And when the difficulties become so great as to overbalance the materialistic pleasures of existence for those destitute of the great gift of faith, what is more natural than that they should destroy that existence, lacking belief, as they do, in any responsibility to a Power above themselves?

For "the suicide is only a coward at best." Here, as in every other vital problem of life, a return to religion is the remedy. Only belief in an all-wise God who does everything for the best, however harsh His judgments may seem at times to our short-sighted vision, can give the soul that moral bravery it needs to face the trials of life in such a manner that death will not seem terrible, but a pleasant release from the bonds which keep us from our true home.

Spiritism Old and New

JAMES J. WALSH, M.D., Ph.D.

SIR CONAN DOYLE has gone on with his lectures spread out over a month in New York to gradually diminishing audiences. The nine days' wonder has passed and after the proverbial nine days the public are less interested. They have come to realize that in spite of the title of Dr. Doyle's book, "The New Revelation," and the emphasis placed on the novelty of what he had to say, most of it is old material and all of it harks back to manifestations of various kinds with which man has been familiar for centuries, and even millenniums. After all one of the most ancient and widespread ideas in the human race has been the belief in the existence of spirits and that the dead were alive, and, after all from this belief to the acceptance of the idea of possible communications with them or at least of manifestations produced by them is a comparatively short step. As has been well said, men, so far at least as belief in another world than this is concerned, are incurably religious, being quite convinced that men live on for reward and punishment in a hereafter. Only the fool hath said in his heart there is no God, and it may well be added, only the fool hath said in his heart there is no hereafter.

The most recent investigations in anthropology would absolutely justify the expression that there has never been found a savage tribe, no matter how low it was in the scale of civilization, which did not believe firmly that its dead lived on. It is true they knew very well that men died and their bodies proceeded to disintegrate until they would gradually disappear, yet they were convinced that the dead were still alive. They were as sure of it as Wordsworth's little girl in "We Are Seven." Superficial investigations of savage tribes very low in the scale of

civilization have sometimes led travelers to declare that here at last was a tribe that had no belief in a hereafter, but further research always showed that the assertion was based on imperfect knowledge. Even the cave man, the oldest member of the race of whom we have any definite information buried his dead in the confident persuasion that they lived on in another world than this. Hence he was perfectly willing to bury with them weapons and implements and utensils that it had cost him a long time to construct but he was ready to make the sacrifice for the sake of his dead so that they might be provided with whatever was necessary for them in another world. He knew that their bodies disappeared and that the utensils and weapons which he left near them remained, but it was not the body but some other part of the human being that lived on and he thought there was a corresponding accompaniment of the material things which he left in the grave and which the spirit of his friend or relative took with him into the other world.

The belief in a spirit-world is so universal as to represent very well what Fabre, the great French entomologist, called instinct. He emphasized the fact, too, that such instincts always have a very definite purpose in nature and are never disappointed. Once the universality of the instinct is realized it is not difficult to understand how curious stories of phenomena connected with the spirit-world and Spiritistic manifestations of various kinds have occurred down the ages. After all one of the best tales of consultation of spirits in the other world in order to secure information is Ulysses' visit to the Shades, as it is found in the eleventh book of Homer's *Odyssey*, Ulysses went down to the nether regions in order to consult Tiresias, the prophet, as to whether he should ever reach home. While down there he saw a number of other spirits, including those of his mother and Achilles. Achilles assured him that he would rather be a hard-working slave on earth than a king in the lower region and Ulysses' mother was interested mainly in earthly concerns, for evidently about the only occupation of mind that the spirits were supposed to have at that time, as it seems to be also in our time, is preoccupation with the affairs of this world.

Ulysses, like all the others who have consulted spirits at various times in history, even down to our own precious day, had to provide for the materialization of the spirits from whom he would obtain information. Ectoplasm had not been invented as yet, however, so all that he could do was to bring with him a sheep whose blood was shed and mingled with new wine and honey-tempered milk in a trench of black earth blended with living waters from the crystal spring so as to provide the materially vital force for the spirits. Since ectoplasm contains the cells and the salts of the body, according to the most recent investigations, perhaps after all, this combination of nutrient materials which Homer suggested is not so very different, though possibly ectoplasm may be but a weaker imitation of the strong vital liquor of the heroic days. Possibly

that accounts, too, for the fact that only very commonplace people are materialized now while kings and queens and heroes were the materialized spirits of the ancient world. Even Ulysses' mother, however, does not recognize him and cannot talk with him until she has drunk of the bloody fluid, but then "Straight all the mother in her soul awakes" and she proceeds to make inquiries as to how things were happening on earth. I commend that eleventh book of the *Odyssey* as good reading to those who are interested in Spiritistic phenomena in modern times, for it represents a very interesting seance in the darkness of the nether world.

There have been many other anticipations of Spiritistic phenomena according to old traditions. When, about seventy years ago, a petition signed by 15,000 adherents of the new cult, was sent to Congress appealing to the Federal Government for a formal investigation of the claims of Spiritism, Senator Shields, the distinguished Irishman who had the honor at different times of representing in the Senate no less than three States, reminded his brother Senators that Thomas Nash had told the story of how at the request of the Earl of Surrey, Erasmus and other learned men of the time, Cornelius Agrippa had called up from the grave several of the great philosophers of antiquity in order that they might support their theories in person. According to the same contemporary authority Agrippa also summoned Cicero, the famous orator, to deliver his celebrated oration for Roscius in order to give pleasure to the Emperor, Charles V. For the same august personage he also summoned Kings David and Solomon from the tomb and the Emperor conversed with them long upon the science of government. This was such a remarkable consultation of spirits it is no wonder that the Senate, finding that the American brand of Spiritism offered to accomplish so much less, finally allowed the resolution which had been drawn up in connection with the petition to lie upon the table, and as the table did not tip in indignation, at this summary of the new religion by the Senate, it is to be presumed that somehow whatever spirits were present must have been in full accord with the Senate's decision or else they were unable to modify it.

In his first lecture Dr. Doyle referred rather flatteringly to Andrew Jackson Davis, the seer of Poughkeepsie, as one of the great forerunners of Spiritism and a marvelous genius. But one is tempted to wonder why he did not go back a little further to that other well-known healer, the deservedly celebrated Cagliostro, for the Poughkeepsie seer was just a magnetic healer. The French seer was also referred to in the debate on Spiritism in the Senate as one who enabled the fine ladies of Paris to sup with the shade of Lucullus while their husbands or brothers, if they were military officers, might discuss the art of war with Alexander or Hannibal or Caesar, and if they were lawyers might argue legal points with the ghost of Cicero. As General Shields said: "These were spiritual manifesta-

tions worth paying for and all other degenerate 'mediums' would have to hide their diminished heads in the presence of Cagliostro."

The accounts that we have of the wonders produced by Agrippa in the sixteenth century or Cagliostro at the end of the eighteenth are attested by men just as honorable, just as learned, quite as skilled in writing and apparently with quite as much right to be heard and have their evidence accepted as Conan Doyle himself. He is very emphatic in proclaiming that anyone who does not accept the evidence that has convinced him must be without intelligence, yet there is no doubt at all about the intelligence of a great many people who accepted the old-time Spiritistic wonders, though now we know that they were completely deceived. What is extremely important to remember is that when one wants to believe something, it is very easy to be satisfied with evidence that has absolutely no appeal to the generality of mankind. Mankind has been so prone to self-deception in just such matters as this that only the most convincing kind of evidence, under the most absolute test-conditions, could possibly affect the majority of mankind.

Of course, there will always be a number of people ready to be taken in by an apparent novelty in thought with regard to great underlying interests of humanity, even though the newness may be quite deceptive. Edmund Burke once said: "The credulity of dupes is as inexhaustible as the invention of knaves." And even without thinking or even hinting as to knavery or even that mankind may be rudely divided into fools and knaves, we must not fail to recall how easily men deceive themselves. It will be a long time before there will ever be accumulated as much evidence for the truth of Spiritistic manifestations as there was, apparently, for witchcraft, and its marvels, in the seventeenth century. When the good Jesuit, Father Spee, ventured to write against witchcraft it seemed as though he were daring to run counter to the universal persuasion of mankind. There were those who did not hesitate to say that what had been accepted always and everywhere and by everybody, *semper et ubique et ab omnibus*, could not help but be the truth. And yet it was only a very partial truth unfortunately so mixed up with error as to lead almost inevitably to the most serious consequences. The witchcraft delusion cost the lives of many thousands of people in the seventeenth century, besides a score of them here in America, and it was the intelligent people of the world who were led astray by it.

There may be some great, new physical truth lying just beneath the surface of some of the Spiritistic observations that have recently been made, but it is quite certain that they will prove physical in their relation to psyche and not spiritual. In the meantime it must not be forgotten that the best evidence from a scientific standpoint of Spiritistic phenomena are those Professor Crookes made more than half a century ago and nothing approaching them in character has taken place since then.

COMMUNICATIONS

The Editors are not Responsible for Opinions Expressed in This Department.

Placed on the Index

To the Editor of AMERICA:

I think that it may be to the interest of readers of AMERICA to know that the book entitled "Sister Gertrude Mary: A Mystic of Our Own Days," translated from the French "*Une Mystique de Nos Jours*" by a nun of St. Bride's Abbey, England, with an introduction by Dom Bede Camm, O.S.B., the original author of which was Canon Stanislas Legueu, Chaplain to the Community of St. Charles, Angers, France, has been placed on the Index by decree of the Holy Office, dated March 17. The book was highly praised by the late Father William Doyle, S.J., and has succeeded to considerable popularity as a result of his enthusiastic mention of the volume in letters published in his recent biography by Alfred O'Rahilly.

New York.

LOUIS H. WETMORE.

Caring for the Sicilian

To the Editor of AMERICA:

After reading M. A. Pei's letter, "The New Invasion of Italy," in AMERICA for April 29, I am moved to express a humble wish. It is that the Knights of Columbus in Italy set themselves up in some of the towns where Methodism is strong, for instance, the town of Riene in Sicily, in the province of Caltaninetta. From this town come many of our immigrants. For a large number of them their religion is only a racial tradition, and they are poor and anxious to get ahead in the new country. Before these people leave Riene, they are strongly urged to go to the Methodist school there, and learn English, and when they arrive in Boston, one of their own countrymen is the Methodist minister in the North End. Needless to say, he and his wife, who is an American but speaks the language of Italy, visit these immigrants, offer them various inducements, vacations for the children, Christmas presents, the free service of a physician and a day nursery, so that both parents may go to work, and let the church bring up the children. Most insidious of all, is the propaganda advising them that now they are in America they must improve themselves; that only the rough and ignorant people, a few Poles and the Irish, go to the Catholic Church. To become prosperous and refined they must be Protestants.

When I see what the Methodists are able to do with the Sicilian, despised even by his own countrymen for his passions, murders and love of money, I wonder what we Catholics might do with these same people. They are worth saving to the Church and they are certainly very ignorant of the principles of their inherited religion.

Brookline, Mass.

TERESA A. VINCENT.

First Manumission Society of America

To the Editor of AMERICA:

That the first society for the abolition of negro slavery was organized in Jefferson County, Tennessee, is a historical fact. At a meeting of Friends (Quakers) at Lost Creek meeting-house on February 25, 1815, eight persons united to form the Tennessee Society for promoting the manumission of slaves. They were Charles Osborne, John Canady, John Underwood, John Swan, Jesse Willis, David Maulsby, Elihu Swan and Thomas Morgan. The society adopted the following constitution:

Article I. Each member is to have an advertisement in the most conspicuous part of his house in the following words, viz.: "Freedom is the natural right of all men; therefore, I acknowledge myself a member of the Tennessee Society for promoting the manumission of slaves."

Article II. That no member vote for a governor or legislator unless he believe him to be in favor of emancipation.

Article III. That we convene twelve times at Lost Creek meeting-house. The first on the eleventh of the third month

Forget the church and preach Christ!

next at which time we shall proceed to appoint a president, clerk and treasurer who shall continue in office twelve months.

Article IV. The required qualifications of our members are true Republican principles and that no immoral character be admitted into the society as a member.

Societies were soon after formed in Greene, Sullivan, Washington, and Cocke counties, and in Knoxville. The first general convention was held at Lick Creek meeting-house of Friends, November 21, 1815. The second annual convention met at Greenville a year later. The minutes of these first meetings have not been preserved.

It is not known how long the organization existed, but the minutes of the eighth annual convention held at Lick Creek meeting-house on August 12 and 13, 1822, have preserved the names of the following delegates: John Marshall, Samuel McNees and David Stanfield of Greene; David Delzel, Isaiah Harrison, Aaron Hackney and Andrew Cowan, Maryville; Isaiah Harrison and John Coulson, Hickory Valley; Lawrence Earnest, Nola-chuckey; William Milliken, Turkey Creek; Joseph Tucker, Washington; William Snoddy and John McCroskey, French Broad; Jesse Lockhart, Holston; John and James Caldwell and Elisha Hammer, Jefferson; John Kerr, Middle Creek. Beaver Creek, Sullivan, Powells Valley, Knoxville and Newport organizations were not represented.

The officers chosen were James Jones, president; Thomas Doan, clerk; and Asa Gray, treasurer. The whole number of members of the various branches of the society was reported as 474. Robert M. Anderson and Jesse Lockhart were appointed to draw up a "memorial to Congress." Stephen Brooks, Thomas Doan, Wesley Earnest, Abraham Marshall and James Jones were appointed a committee of inspection for the ensuing year. An address advocating the abolition of slavery, to be distributed to the various branch societies, was prepared as had been the custom at each preceding convention.

Dandridge, Tenn.

MINNIE DOTY GODDARD.

Slow Increase of Our Catholic Population

To the Editor of AMERICA:

Dr. O'Hara stuck a well-driven pin into the balloon of our swelling optimism, when in his article on the "Slow Increase of the Catholic Population," AMERICA of March 25, he brought out that so long as the large majority of American Catholics are city dwellers, we are doomed to multiply with comparative slowness, since city populations are notably more sterile than their brethren of the country. His concluding recommendation which urges the "systematic fostering of Catholic rural life" remains sound, even though the statistics given in his first article of March 18, and which he accepts as his *point de départ*, were wholly unreliable.

I believe he made a mistake in resting such a good case on such doubtful evidence. He must know that not one Catholic in twenty believes our number is as low as the Government report he quotes puts it. The figures there given have been questioned by Catholic organs all over the country. Certainly the man who would kindly step forward and tell us, honestly, whether there are 15,000,000 of us in these States, or only 35,000,000, would put the quietus on a lot of bootless argument. Meanwhile we are all entitled to our little crack at the Government statistics, though we should not use the census reporters too roughly for not always being clear on just what a church-going Catholic is, since even doctors of the law have been known to differ on that point.

Dr. O'Hara, I know, has forestalled what I am saying by "dismissing the easy explanation that the statistics are unworthy of credence," but the fact that an explanation is easy does not necessarily make it untrue. He himself admits, or rather emphasizes, that the enormous increase in our local church organizations would lead one to expect a much larger number of Catholics

for 1916 than the 15,700,000 we are credited with in the Government report, a gain of only 1,500,000 over 1906. Those who have kept an eye on Protestant and Catholic activities in America during the past twenty years simply gasp when informed that non-Catholics, despite their disunion and apparent lack of religious appeal, have been getting ahead more rapidly than we. It sounds too bad to be true. Then, too, glancing over the statistics cited for the different large cities, one cannot help being impressed by the fact that in nearly every case the number given is only about three-fourths of the more conservative claims made by Catholics of the city in question. "New York with her 2,000,000 Catholics" is nearly stereotyped; Chicagoans claim "over 1,000,000," Bostonians say "almost two-thirds," San Franciscans "about one-half," and the only priest I am acquainted with from Philadelphia estimated the Catholic population of his home city as around forty per cent.

These estimates may not carry much weight, but AMERICA's "Note and Comment" column of February 25 contains one which does. Under the heading "Religious Statistics Falsely Computed" Dr. Laidlaw is severely taken to task for "partiality in his religious statistics," statistics which put the number of Catholics in the country at fifteen millions and a fraction, practically that accepted by Dr. O'Hara. These statistics, we are told, were submitted for expert analysis to Mr. Meriam, a thoroughly qualified non-Catholic authority, who denounces the report as "a piece of statistical camouflage," and concludes that Catholics form at the lowest 21.5 per cent of the population of the United States, and actually somewhere between that figure and 32.4 per cent, instead of the 15.5 per cent obtained by Dr. Laidlaw. If we accept 21.5 per cent as the true ratio, then all the computations of Dr. O'Hara's first article lose their force.

Kansas City, Mo.

L. KEELER.

Influence of Public Schools

To the Editor of AMERICA:

In AMERICA for March 4, under the heading, "Soviet Doctrine in American Education," Dudley J. Wooten writes, "From six to eighteen years of age the child mind is deliberately sterilized of all religious and moral influences" in the public schools. In the issue for March 25, under the title "Sovietism and the Church in Education," he again writes:

The doctrines propagated in the public schools and universities have done and are doing all of these things . . . attack the foundations of all religious and moral beliefs . . . usurp the sacred functions of parenthood . . . debauch the mind of youth with vulgar heresies of atheism . . . deny and defy the rulership of God in the government of the world . . . disrupt the bulwarks of social order and political security, and . . . desecrate every holy sentiment and aspiration that lightens and brightens earthly existence.

Are not these statements overdrawn? I attended a public school and I made a canvass of a number of friends who attended public schools in various parts of Iowa and Wisconsin and not one of us can verify those statements. On the contrary, we all quite insist that "the child mind" far from being "deliberately sterilized of all religious and moral influences" is trained practically and theoretically in the fundamentals of the moral law. We recall being taught to respect parental and civil authority, honesty and justice being inculcated, modesty and decency being encouraged by word and example, blasphemy and cursing being frowned upon, etc. The teachers, in season and out of season, held up to our admiration the inspiring examples of the great men and women of our own country and of other countries.

One of my friends told me that he had visited a high school here in Milwaukee just a few days before, and that he had never before witnessed such splendid order and discipline as prevailed among the many hundred boys and girls attending the institution; not even in the Catholic high school which he attended years be-

fore had he noticed such enthusiasm and *esprit de corps* as existed, both among teachers and students of this institution. In every public school similarly more or less discipline is insisted upon and, generally speaking, the teachers represent a high type of manhood and womanhood. Now, it is impossible for a child to be subjected to discipline and to the influence of the example of noble men and women without absorbing "moral influence," without being trained practically in self-discipline and idealism.

Mr. D. G. Wooten attributes the crime wave to our public schools. To what institutions or to what factors will he attribute the countless instances of heroism, generosity, justice, patriotism, devotion to duty that we witness on all hands among such as have attended our public schools? Is it not true that the greatest men of this country have been educated just in such schools?

How comes it that the Student Volunteer Movement has been able to recruit mainly from such schools as "attack the foundations of all religious and moral beliefs . . . debauch the mind of youth with vulgar heresies of atheism . . . deny and defy the rulership of God . . . etc." more than 8,000 missionaries for the foreign fields, more in one year (1920) than our American Catholic institutions have sent in all the years of their existence?

How comes it that in these institutions that "desecrate every holy sentiment and aspiration that lightens and brightens earthly existence" the students denied themselves luxuries at various times during the past two years and sent the savings, amounting to many thousands of dollars, to the famishing students of our former enemies, while students in Catholic institutions, so far as I know, did little or nothing along that line? It has often struck me rather strange that for one article that encourages and commends there are about ten in our Catholic publications that denounce and find fault. "How do we get that way?"

Milwaukee.

F. ARNOLD

Calling Catholics Gentiles

To the Editor of AMERICA:

Would not a courteous word dropped here and there with influential Jews, together with a few editorials in the Catholic press, cause the realization that classifying Catholics as Gentiles in this twentieth century is an affront, though probably not intended as such? The term Gentiles has been used rather frequently of late, for instance, during the campaign for raising funds for the hungry, naked, homeless, poor and sick Jews of Western and Central Europe. -

My protest on this score would be unnecessary but for the fact that Christians, also, make use of the term. The Boston Herald, to give an example, which always has a good word for the Jews, whether it is deserved or not, and for Catholics a condescension that is at times irritating, had this to say with reference to the recent Jewish drive: "Many Gentiles as well, have contributed to the success of this enterprise."

This adroit blotting-out of the Christian element is a method used by my fellow-trade unionist, Mr. Gompers, who is hardly to be religiously classified as a Jew. He falls into this inherited misunderstanding of the inherent dignity of the Christian's rightful place within civilized nations, by classifying all persons who are not Jews as "Gentiles." While commenting on the fact that the members of the Jewish Bakers' Union had received \$96.00 a week for six days' work of four and a half hours per day, Mr. Gompers was reported recently to have said he should "like to see Gentile workers receive as much." The same use of the word was brought to my attention some time ago as I was being interviewed by a Catholic gentleman regarding a book he contemplated publishing to "show that Socialism is hostile to the religion of the Jews and the Gentiles." It was puzzling to learn that throughout the book the author had classified Catholics as Gentiles.

Of course, in those old days when the Jews were the chosen children of God, and were, indeed, the keepers of God's Law,

to separate peoples into two classes, Jews and Gentiles, was both comprehensive and proper. But, with the fulfilment of the Law, with the coming of the Messiah, with the establishment by Christ of the Church Universal, a totally new division of mankind came into being, so that those who are now neither Christians nor Jews may without offense be designated Gentiles.

As a matter of fact, the division of the human race into "Jews and Gentiles" is consciously or unconsciously a failure to recognize that Christians are the true believers in the God of Abraham, Isaac and Jacob, that they, and not the Jews, are God's chosen children. A sharp denial of this historic truth may be noted when Jews call Christians *Goyim*, the Hebrew term for Gentiles, meaning to classify the followers of Our Blessed Lord as worshipers of a false god.

Boston.

DAVID GOLDSTEIN.

Need of Catholic Art Schools

To the Editor of AMERICA:

I wonder whether we are to consider ourselves a Christian nation? If public buildings and monuments express the ideals of the nation, viewing the mural decorations in some of our State and municipal buildings as well as the statuary in our parks, we are almost led to believe that we are inhabitants of a pagan country which is still ignorant of Christ's sublime teachings.

Take, for instance, the decorations in the State Education Building at Albany. They bear a distinctive pagan character. (Are they perhaps to denote the pagan character of our educational system?) Pagan gods, demigods and nymphs are represented in all their glory, but Christ, the lover of children and the great teacher of mankind, finds no place in the decoration scheme of our Education Building. Now the statue "Civic Virtue" by Frederick W. MacMonnies receives its share of adverse criticism. It is a "reversion to paganism" is the verdict of some critics.

Without discussing the merits and demerits of modern pagan art it must be conceded that artists have drawn too liberally from pagan sources and in consequence they find difficulties in expressing their ideas in any other language. For this reason the establishment of Catholic art schools would be very timely, even a necessity, to teach our future artists to express Christian ideas in Christian terms. I quote from an editorial on "The Great Need of Catholic Art Schools," which recently appeared in the monthly Catholic Art Page of the *Daily American Tribune*:

We have no institution for the purpose of developing professional artists, who by their work might convince this materialistic world that art cannot be true art unless it leads to God. Catholic law and medical schools are intended to impress on the minds of our future lawyers and physicians the great Christian principles they are to apply in their chosen profession. Why not establish Catholic art schools for the same reason? Art is considered the handmaid of religion. Why deprive this handmaid of the opportunities to grow and develop, in order that she may serve religion more willingly and more efficiently? The Church is in need of artists of lofty Christian ideals. Many Catholic young men and women in their desire to develop their God-given talents are forced to brave the dangers of a modern art school. Many might become leaders in Catholic art and a credit to the Church if they were to graduate from a Catholic art school.

With a desire to safeguard the spiritual welfare of our Catholic art students who for the sake of studying art are forced to expose themselves to the many and grave dangers of modern art schools, and also to procure for members of Religious Orders the advantages of a thorough art education we humbly propose for your kind consideration the question of establishing Catholic art schools in our country.

Such schools should be established in our larger cities, where opportunities are offered to study the masterpieces of ancient and modern times.

Manchester, N. H.

P. RAPHAEL, O.S.B.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, MAY 27, 1922

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"Clean Pictures by Clean Actors"

THE flood of light which has poured in upon the producers of the moving picture within the last twelve months is positively dazzling. So fervent are the protests of the producers and so sweeping their promises of reform, that the critic becomes almost suspicious in the presence of so much virtue. If it has not the smell of fire upon it, it smells of fresh paint. It looks very beautiful, but the critic asks what is beneath all this fair seeming. With difficulty does he credit the report that the producers have forsaken the primrose path to walk upon the narrow way. And, while awaiting results, he assumes the attitude of a gentleman from Missouri, willing to be "shown," but requiring proof.

It is, of course, possible that the trade has taken Hamlet's advice, and is assuming a virtue which it does not possess. Yet to stamp mere possibility as actual fact is unfair. Probably the trade is awakening to the truth that the patrons of the screen are not the crowds which may be found on Broadway and in its jazz-palaces between the hours of 12:01 and 4:00, both a. m. They are common ordinary people, sometimes referred to as the salt of the earth, and in aspect and character, very similar to you and me. All they ask from the moving picture is a certain amount of amusement, and a thrill or two when in his champing Ford Deadwood Dick leaps the yawning chasm to rescue Nellie, the Beautiful Cloak Model from the cruelty of gloating felons. On occasion, they will suffer a film which purports to instruct; but the gratification of the esthetic sense they seek elsewhere. What they do not wish is vulgarity; what they will not tolerate is indecency; and of late they are beginning to register stern disapproval

of the dope-fiends, drunkards and gutter-sweepings, posing as actors. By recent edict, Mr. Will S. Hays has joined them in this disapproval, thus casting a unanimous vote for the patrons upon whom, in the long run, the producers must rely for their bread and butter.

Whatever be the cause of this new virtue, the public will rejoice that it has been assumed, and will take care that it be not thrown aside, like a Nessus shirt, after a few months of unaccustomed wear. Neophytes need encouragement, and as neophytes the producers will be accorded all they deserve, and probably more, by a generous public. "Clean pictures by clean actors," runs a resolution recently adopted at an important convention of the moving-picture producers, "will solve the censorship problem." It is gratifying to know that these men have at last seen the light, but somewhat amusing to read the second sentence of the same resolution, "They will also bring back to normal the attendance at our theaters." But any port in a storm, and any motive, even if not closely allied with heroic sacrifice, if it will assure a succession of entertaining and morally blameless moving pictures for the millions who daily throng the theaters.

Lord Bacon and Celibacy

IN his well-known essay on marriage Lord Bacon remarks, it will be remembered, that the man with wife and children has "given hostages to fortune, for they are impediments to great enterprises." The best and most useful works, in his opinion, "have proceeded from the unmarried," and he calls special attention to the fact that "a single life doth well with churchmen; for charity will hardly water the ground where it must first fill a pool." Developing a similar line of thought the English philosopher observes in another essay:

There is in man's nature a secret inclination and motion towards love of others, which if it be not spent upon some one or a few, doth naturally spread itself toward many, and maketh men become humane and charitable, as it is seen sometimes in friars.

Though England, when Bacon set down the foregoing reflections, had practically become Protestant, many of the renowned jurist's habits of thought were still quite Catholic. It is clear that he believed with St. Paul that "No man being a soldier to God entangleth himself with secular businesses," and that "He that is without a wife is solicitous for the things that belong to the Lord," whereas the heart of the married man is "divided."

Inspired, therefore, by the lofty doctrine and example of the Apostle the Catholic priest refuses by contracting family ties, to give hostages to fortune. Having no wife or children to claim his love and protection, the vow-bound priest can give himself without reserve to the task of forcing the allotted ground of his sacred ministry to yield a rich harvest of souls. The charities of home, holy as they are, offer too narrow and confined a field for the great heart of the apostolic man, which "doth naturally spread itself toward many." Indeed, "as is seen some-

Emphasize sometimes!
Pharisee!

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times in friars," their unappeasable thirst for the salvation of souls makes them joyfully renounce everything that the world holds dear, so that they may devote themselves without reserve, like St. Francis Xavier, to evangelizing even entire nations and peoples. It was owing to the self-sacrificing labors of such "friars" as Lord Bacon praises that the blessings of Christianity first came to nearly every country in the world and it is only through the zeal of the Catholic priesthood and of the Church's Orders and Congregations of men and women that the world of today whether "civilized" or not, can be brought back once more to the blessed feet of Christ Our Lord.

A Department of Orthopedics

IT is the task of our brethren of the sock and buskin to create pleasing illusions for the gratification of the public. This is not, in close detail, the stage as defined by Aristotle, but it is the best of which the modern theater is capable. Now and then, unconsciously, it may be supposed, the illusion of the stage is transferred by the actor from the stage to real life. This excuse may serve for the press-agent of Mr. John Golden, well known to patrons of the theater.

Speaking through the transmitter, Mr. Golden announces that the Federal Secretary of Labor, Mr. James J. Davis, has written him a letter. Mr. Davis is hard at work, as befits a Secretary of Labor. He is composing a bill which will be thrown into the Congressional hopper next winter, a bill creating a Federal Department of Recreation. And from the transmitter, to wit, Mr. Golden's press-agent, is wafted this invigorating comment: "All this is the culmination to date of Golden's project to create a new governmental activity to be known as the Department of Fine Arts, Education and Recreation with a portfolio in the Cabinet. Golden intimates that he considers the creation of such a mentor of the stage as B. M. Baruch as a stepping-stone to ultimate Federal direction of all recreational activities, including the functions for baseball by Judge Landis and for the movies by Will S. Hays."

Mr. Golden and his transmitter need not be taken seriously. On the other hand, there is no doubt that many a crank whose bent for reformation is carefully bent to exclude himself, is working hard to establish this Federal control of amusements. Why not? The Government controls our beverages, and by late decree has forbidden the humble dandelion to ferment. It is also reaching out to control the cradle and the school. Is it advisable to potter with trifles? Better at one fell swoop, establish a censorship over every activity of which the *genus homo sapiens* is capable.

But a need that cries, and even shrieks, has escaped the notice of Mr. Golden, his transmitter, and the fanatics. During the war, writes Dr. W. A. Evans, about four million men and two million women were examined for Federal service. Of these six millions, constituting a fair

cross-section of American citizenry, about eighty-five per cent were suffering from fallen arches, flat feet, and other ills and defects of the foot. Most Americans are so stupid, it is claimed, that it is unsafe to allow them to purchase a pair of shoes. Invariably, they insist on the wrong size.

The result? As a nation, we hop about like Pitti-Sing, but utterly devoid of the grace which in Pitti-Sing from a fault created beauty. The evil is "nation-wide"; therefore, it must be destroyed by the nation through a Federal Department. Feet are more important than features, whether on the face or on the stage. We must have forthwith a Federal Department of Orthopedics. Let us forget the fine arts, to turn our attention to our feet, and to the feet which, attached to millions of Americans yet unborn, will carry the flag of freedom to earth's uttermost bounds. And in the carrying, this nation must not hobble.

The Russian Experiment

THERE are many things which the Genoa Conference did not do, and in spite of the high hopes entertained for it, it ended in blank disappointment. Several things, however, it did accomplish. It demonstrated the bankruptcy of the Soviet Republic, first, in literal fact, and, secondly, in political philosophy. The Russian delegates complained bitterly of the ostracism to which their Government is subjected, but this note was struck only after their first efforts had failed. They began by the dragooning process, but their bluster fell on deaf ears, and the result showed that the world is still fundamentally sane. Having swept away from Russia the right of private ownership, at least on paper, and enforced the nationalization of property by methods which M. Landau-Aldanov, in his recent book on Lenin, has called "cannibalism in politics," the professional demagogue, pursuing his revolutionary trade, sent his delegates to Genoa to secure recognition of the latest phase of his constantly shifting principles, and toleration and implicit approval of the fundamental plank in his Bolshevik program.

Mr. Lloyd George, with his accustomed veering to suit the wind, excogitated his formula of long leases in order to save the face of the Russians, confident, no doubt, that before the lapse of ninety-nine years, Russia would return to normal lines of right thinking. M. Tchitcherin, probably, would have agreed, for Lenin is not much concerned with consistency, had he received the loan of the billion dollars for which he so ingenuously pleaded. He did not get it, because the Allies, much to M. Tchitcherin's disgust, insisted on judging the future by the past. They could not find any sure ground for confidence in Russia, while that Government repudiated one of the fundamentals of stabilized peace, namely, the right to private ownership.

The rock on which the Conference split was the nationalization of property, and it is gratifying to note that the delegates to it have given, equivalently at least, a re-

affirmation of the soundness of the traditional Catholic position. M. Landau-Aldanov, himself a Socialist though a bitter opponent of Lenin, sums up his long discussion of Socialistic programs by declaring that it is impossible to force the communistic principle on the peasants of Russia and other countries, and "that the continued 'proletarianization' of the peasants is a dream and not a pleasant dream at that":

Under these circumstances the Socialists should look for a solution of the problem in a reconciliation of their general doctrine with the principle of private ownership in land, an ownership limited by certain laws of a necessity obvious to the peasant's common-sense. The great Socialist and Democratic parties, especially those of Russia, which find their main support in the peasantry, the most industrious of the classes, should mold their policies toward such a conciliation. It is by no means an impossible one.

The experiment in Russia, which has deluged that country with an orgy of blood and terrorism and brought in its train famine and untold suffering, will have had one good result, if it teaches Socialists that schemes for the alleviation of the ills of mankind cannot succeed so long as they run counter to the clear prescriptions of the natural law.

Who Founded the Sunday-school?

WHEN Alexis de Tocqueville said that the restoration of historical studies would result in the vindication of the Catholic Church he was not mistaken, for every year lends additional weight to the statement of the French scholar. A proof of that fact may be found in an English Catholic paper. The *Universe*, in calling attention to a recent controversy about the "Father of Sunday-schools," says that our separated brethren not unfrequently claim for themselves the credit of many things which in reality are due to the Catholic Church. According to the *Universe*, the London *Chronicle* made the statement that Robert Raikes, the well-known English journalist and philanthropist, founded the first Sunday-school at Gloucester in 1780. No Catholic wishes to detract in the slightest way from the real virtues and the high ideals of the English philanthropist. For all that Robert Raikes

accomplished for the religious instruction of neglected children, for the toiler and for prison reform, Catholics have the highest admiration.

But facts compel us to affirm that Robert Raikes was not the founder nor the father of the Sunday-school. The honor of having conceived, organized and methodized that institution belongs to the Catholic Church and her children. To go no further than about the middle of the sixteenth century, more than 200 years before Robert Raikes had begun his work in Gloucester, we find Sunday-schools at Milan. They had been introduced there by the Abbate Castellino da Castello in 1536. A quarter of a century after, a wealthy Milanese nobleman, Marco de Sadis-Cusani, a forerunner of Raikes and no less pious and energetic than he, founded in Rome, that association, which, under the protection of Popes Pius IV, St. Pius V, and Paul V, developed into two bodies, one composed of priests, "The Fathers of Christian Doctrine," the other of laymen, "The Confraternity of Christian Laymen." Here in full working order we find the institution of which Robert Raikes is said to have conceived the first idea. Later, St. Charles Borromeo, (1538-1584) so perfectly standardized the Sunday-school system in his archdiocese of Milan that he is for that reason sometimes called "the Father of the Sunday-school."

The Sunday-school is therefore a Catholic institution. At no time was the Catholic Church ever without it. It is true that in the early ages of the Church when faith was strong and religious instruction was fused into the daily lessons of the classroom and gave background and atmosphere to everything the master taught, the Sunday-school was not so necessary. For religious instruction had been given all the week to the children in school. But when the faith became weaker and education showed a tendency to do away with, or considerably to diminish the religious formation of the pupil, the Sunday-school became a paramount necessity. When the need for it, and the utility of such an organization became evident, the Catholic Church, like the good householder, who brings out of his treasures old things and new, used it. It is not fair to rob her of her just claims.

Literature

Lang, "the Maid's" Champion

TRITE and inadequate as the phrase "man of letters" is to describe a literary personality so largely gifted as that of Andrew Lang, it yet remains the only one inclusive enough to cover the range of his capabilities and accomplishments. Some of us can yet well remember, with a smile of gentle mirth, that legend of Lang's later years which credited him with being a syndicate rather than a man, though in view of the sapient fact that the mere list of his published works covers sixteen of the British Mu-

seum's pages, that legend if only repeated often enough, might receive the credence of posterity.

The praise of Lang lies in the undeniable fact that while there are natural undulations of height and hollow in the product of a genius that recognized no handicaps in the entire field of literature, in no single instance does his work betray the ear-marks of inadequate finish. So far indeed does it swing in the opposite direction, that we gain from it the impression of a leisure verging almost on dilettantism. A Jacobite gentleman born out of his time,

that gesture of infinite leisure was his Cavalier protest against the bustle of his day, the fact that he was forced to earn his living by his pen instead of the more gallant weapon.

Born in 1844 at Selkirk, a true burgh of the old ruffling border, he passed thence, by way of Edinburgh and St. Andrew's Universities to Oxford. Matthew Arnold, at that time, was very much the ideal of undergraduate Oxford, and the influence exercised by this ideal on Lang's personal manner remained a life-long one. Having demonstrated his classical proficiency by winning a Merton professorship at twenty-four, he left Oxford behind, to take up in London the role of reviewer on the *Academy*, a role which just then placed his work in juxtaposition with that of Saintsbury, Henley and Creighton Mandell. Master, already as he was, of a distinguished style and diction, the comparison left no dent in the armor of the tall young Scotsman. A little later he became literary adviser to the house of Longmans, and often, it is said, took the chance afforded him by his duties, to assist by advice and deed, some worthy but inexperienced aspirant for literary renown.

So began one of the most fecund careers in English letters, past day or present. Lang's work had that happy touch of magnetic distinction which made his mere signature to article, poem or essay carry the promise of a satisfaction at once robust and esthetic. With his temperament, leanings and friendships—that with Austin Dobson was a life-idyll—it was natural that he should become identified with the group of English poets who in the later sixties set themselves to the devoted study and reproduction of old French verse-forms. His first collected contribution to the movement was his graceful "Ballads and Lyrics of Old France," published in 1872. Later, in leisured interludes between his profuse prose writings, other volumes of his verse appeared, bearing such happily indicative titles as "Rhymes à la Mode," "Ballads of Blue China," and "Grass of Parnassus." The note of sheer, scintillating cleverness so seemingly dominated all other qualities in these assemblages of glancingly delicate rhymes, that the cumulative impression left on their reader's mind worked injustice to the author's more serious qualities. It became a little difficult to associate a capacity for profound feeling with the polished dilettanti laughter of such lyrical effusions as the "Ballads of Blue China":

There's a joy without canker or cark,
There's a pleasure eternally new,
'Tis to gaze on the glaze and the mark
Of china that's ancient and blue.
Unchipped all the centuries through
It has passed since the chime of it rang,
And they fashioned it, figure and hue,
In the reign of the Emperor Hwang.

Yet that Andrew Lang possessed capabilities of deep and genuine sentiment was proven unmistakably in varying instances. Perhaps the most grateful to remembrance is his "Maid of France," his fine and true defense of Ste.

Jeanne d'Arc against the depreciations of her own countryman, Anatole France. There was indeed, in Lang's nature a crusading, chivalrous quality to which the heroic spiritual personality of Jeanne very strongly appealed; and years before the appearance of "the Maid" this sentiment had found expression in his novel, "A Monk of Fife," a romance which marked by spirited felicity of matter and treatment, has apparently shared in the same transience of interest accorded his two other forays into the realm of the novelist, "Pickle the Spy" and "The Brand of Cain." The latter a sheer *tour de force*, a scholar's invasion of the land preempted by Miss Braddon and M. Gaboriau, lacked, quite naturally, that conviction on its author's part, which has been proven to be the first requisite in the success of the plot-novel. "Pickle the Spy" turned on old Jacobite adventurings touched on more authentically in his "Life of Prince Charles Edward Stuart."

Of Homer and Theocritus he wrote much and often, always with the finished art of the scholar-classicist; and in the case of Homer with his own inherited border-love for a good fight and the clash of arms. In his "Mystery of Mary Stuart," he tilted lance for the tragic queen by showing through the medium of the republished Lenox Ms. the perfidy of her enemies. That the Stuart tradition awoke indeed his deepest poetic feeling is shown by his poems inspired by that tradition. From all these things it will be seen that his hostility to realism as a guiding principle in literature, which eventuated in his (now) rather amusing fracas with William Dean Howells, had its logic motivity in the very fibers of his nature.

As an essayist, his "Letters to Dead Authors" is undoubtedly the crowning, mellow apex of his art, even as his "Life of John Gibson Lockhart" heads his biographical studies. Lacking himself the anchorage of a steady faith, the shadowy intricacies of psychical research appealed to him, and undoubtedly to the same cause might be traced his venturings into the nebulous realm of comparative mythology and its kindred hinterlands. In his "Myth, Ritual and Religion" he ran so bluffly on the reefs of definite Catholic doctrine, that the book was placed on the Index, a strange fact to record of one whose name and work connote so much of pleasant, even kind remembrance, though the latter was not always characterized by the gracious sympathy with things Catholic that marked his friend, Dobson's attitude. For "dear Andrew with the brindled hair" left the impression of an engaging personality on almost everything he touched, which was practically everything dominating the romantic and literary life of mankind from Homer to Stevenson. "Adventures Among Books"; "Shakespeare, Bacon and the Great Unknown"; "Magic and Religion"; "Secret of the Totem"; "Book of Dreams and Ghosts"; "Histories of Scotland and of England"; "Essays in Little"; "Old Friends"—these, with his books already mentioned, faintly indicate the range of Andrew Lang's puissant versatility.

The child of our own generation will hold his name in gentle remembrance for the fairy books of many-hued titles which bear it as editor. How eagerly the little ones used to await the next volume.

While he lived in Kensington, in the home so pleasantly shared with his devoted wife, it was his dearest pleasure, on those holidays which were never a vacation in the sense of being an escape from work, to hasten back to his beloved St. Andrews in the North. So it was well, when in the summer of 1912 he died, at Banchory, that his body was laid to rest under the sheltering walls of the old University. In one of his "Letters to Dead Authors" he had written: "Beautiful is Italy, her seas and her suns; but dearer to me the long grey wave that bites the rock below the minster of the North. Dearer are the barren moor and the black peat water swirling in tawny foam, and the scent of bog myrtle and the bloom of heather; and watching over the lochs the green, round-shouldered hills."

So the Celt of the Borders, the Jacobite whose sword was his finely-tempered pen, rests, after all life's alarms and excursions, in the spot which, of all the world, he himself would most surely have chosen.

ELEANOR ROGERS COX.

SAINT JOAN

Ways of virtue were
As pasture-paths to her,
Since first she saw a lamb
Bend knees beside its dam
To feed; then skip away
And genuflect in play.

Ways of goodness were
As garden-walks to her
Whom Catherine, Margaret
And winged Michael met;
While lilies bowed, aware
Of sudden beauty there.

Ways of service were
As battle-roads to her
With whom battalions kneeled
For strength ere Fate, afield,
Bade many an iron limb
Bend down in death to him.

Ways of glory were
As city-streets to her
Where she, on Hatred's pyre,
Fled England's envious fire
To soar and kneel in Love's
Deific Flame, the Dove's.

Her ways of virtue were
As by-paths, leading her
From lamb to Lamb; from king
To King; from shepherdling
To saint; from May-pole even
To stake; from France to Heaven.

FRANCIS CARLIN.

REVIEWS

The Legacy of Greece. Edited by R. W. LIVINGSTONE. New York: Oxford University Press.

Heavily as the modern world is indebted to Greece in the arts and sciences it would be not only unscientific but grossly unfair to claim, or so write as to leave the impression, that the influence of Christianity, *i. e.*, Catholicism, in science no less than in art has been a negligible factor. As Newman says somewhere: "There is not a man in Europe now who talks bravely against the Church, but owes it to the Church that he can talk at all." Anyone who is conscious of the loftier conception of man's dignity and his place in the world that we have inherited as part of the legacy of Christ will readily understand how the world could not but be better morally, politically and even artistically after listening to the teachings of One infinitely greater than Aristotle or Plato. It is well to remember this at a time when men, wearied with the fads of educational reformers and iconoclasts are banding together to strengthen the chorus, "Back to Greece, to Plato, to the time when men, unsophisticated by the complexities and boasted refinements of modern civilization, saw life steadily and saw it whole." *Non defensoribus istis*: Greece never did see life whole. Had Socrates, Plato and Aristotle, the triumvirate of Greek philosophy, been privileged to hear the discourses of Christ, or even scan the pages of Aquinas's "*Summa contra Gentiles*" or his commentaries on the works of "the master of them that know," they would have felt they were passing *ex umbris et imaginibus in veritatem*.

Still, modern civilization does owe much to Greece, and much that, in our ignorance it may be, we had come to regard as very modern. How old the new, is the reflection that often arises in the mind when we read the masters of the past. The legacy of Greece is indeed rich, and without it we should doubtless be poorer in things of the spirit, and, apparently too, in what concerns the well-being of the body. That we may appreciate more justly the meaning and the content of that legacy Mr. R. W. Livingstone, Fellow of Corpus Christi College, Oxford, has edited a number of essays whose common purpose is happily expressed by the general title.

Naturally these essays are of unequal value. That Greece should have contributed far less to the natural sciences than to literature, history, sculpture and architecture, is hardly surprising; yet even here the legacy is not contemptible. D'Arcy Thompson has many a good word to say of Aristotle's keen powers of observation and scientific attitude of mind, and shows that his accuracy in details has not unfrequently been vindicated in much later times. Charles Singer writes entertainingly and instructively on the history of biology before and after Aristotle's time, and also on the halting progress of medicine. It is a pity, perhaps, that he has chosen to reveal a blind spot in his vision. The insistence of several of the Greeks on teleology, and "the absurdities of Lourdes" seem to be quite distressing to his scientific mind. So convinced is Sir T. L. Heath of the value of Greek for the mathematician that many extremists who can see no value whatever in the classical languages and even those who sternly set their faces against making Greek obligatory in an arts course will be startled to hear that "Acquaintance with the original works of the Greek mathematicians is necessary for any mathematician worthy of the name."

But the question will naturally arise: Do the writers claim that they have justified the study of Greek in the original, or, more accurately, do they claim and prove their claim, that the study of Greek in the original is indispensable for a liberal education? There is one at least, the writer of the essay on "Literature." All doubters should read Professor Livingstone's eulogy as a preparation for writing their recantation. He says truly: "A man ignorant of Greek and anxious to estimate its value might form some idea by inquiring the opinions of qualified

judges. He would find them unanimous." Professor Livingstone finds the supremacy of Greek literature not only in the fact that all out literary forms, with the doubtful exception of satire, must be traced to Greek sources, but also in the further fact that the essential qualities of simplicity, perfection of form—coupled with rich suggestiveness born of artistic compression—truth and beauty, though present indeed in all great literatures, are seen in their highest perfection in Sophocles, Plato, Demosthenes and their fellow-artists. Evidently these qualities cannot be justly appreciated in translations. J. A. C.

Gentle Julia. By BOOTH TARKINGTON. New York: Doubleday, Page & Co. \$1.75.

It is a pleasure to recommend a book so full of innocent fun and laughter as Mr. Tarkington's latest contribution. Julia herself is a pickle, a lime, a lemon, the very reverse of Mr. Longfellow's good little girl. She is not the heroine of this rollicking farce, but only the foil for Florence, "frightful Florence," who, in her own language, is "thirteen goin' on fourteen." Florence is the Jane of Tarkington's "Seventeen," with a few years added to her half-score. In her the interest of the book centers; about her revolve in procession, not stately but intensely amusing, Mr. Dill Noble, Herbert Illingsworth Atwater, Junior, her cousin and senior by one month, and his chum, "that nasty little Henry Rooter." Perhaps the most engaging character in the book, and a veritable addition to our portrait gallery of colored folks, is the cook, Mrs. Kitty Silver. Tarkington, it has been said, has an uncanny knowledge of what goes on in the mind of a child, but he has an even more accurate knowledge of what passes in the mind of our colored friends. Chapter thirteen in particular is a transcript worthy the attention of the psychologist. Kitty's conversation with the little "poogle dog" is alone worth more than the price of admission, while poets who think themselves misused by magazine editors will find consolation in the story of Florence's efforts to break into print. P. L. B.

Elizabeth Cady Stanton. As Revealed in Her Letters, Diary, and Reminiscences. Edited by THEODORE STANTON and HARRIOT STANTON BLATCH. New York: Harper & Brothers. \$6.00.

Manifoldly interesting but equally exasperating seems an apt *précis* of these two volumes, in which the pioneer and life-long leader of the Woman Suffrage movement intimately reviews herself. As she was born in 1815, this item from the preface is both interesting in itself and richly expressive of Mrs. Stanton's fiber: "A year before her death, on the twenty-sixth of October, 1902, our mother began revising for a new edition her autobiography, which had been published in 1898." This revision of "Eighty Years and More" appears as the first volume of this publication. Undoubtedly the dominant pulse of the work is that of the author herself, not, however, as suffrage agitator, and far less, if at all, as mother, or wife, or companion, but simply as reformer at large, and in general. However, the student of history will see here an authentic view of nationally vital currents which become in textbooks merely ripples; psychologists may behold, in seething solution, the reformer-complex; and students of literature, especially those devoted to the Asquithian tradition, should find in this account of most laboriously lived days a sure and thorough counterpoise. The second volume, though it covers the same years as the first, broadens somewhat the range and heightens the impression of the latter, since by dividing itself in quoting from her letters and later diary it achieves a thorough circumstantiation.

As regards the capacity of the books to exasperate, that, too, is manifold. Wilde once said that it was a distinguished characteristic of philanthropic people to have lost all sense of humanity. This work vindicates him. Mrs. Stanton abhorred, with a most horrible holiness, the tittle and entirety of the world's androcentric scheme of things and Heaven's least sanction or

assistance thereto. On the other hand, her pride of sex was so sensitized that, let a woman so much as outmaneuver a man in chess, or shrewishly outdo him in scurrility, at once she pictured from it the decline and fall of the whole man-made empire. She early termed the headship of man contained in Genesis a "popular heresy" and eventually composed a "Woman's Bible." When plighting her own troth she omitted the word "obey," and later gossiped and gospelled about the Methodist sect for officially emasculating, after her example, the marriage formula. For two years she martyred about in bloomers. She advocated most liberal divorce laws, birth-control, Prohibition, prison reform, the abolition of Christmas gifts, and she advocated herself. And so the work exasperates, because it so stresses her Grundian errancy of both sense and sensibility. Of course, it must be remembered, that feminism is fated to set the teeth of many on edge. Those, then, who regard Mrs. Stanton as the messenger of glad tidings will, no doubt, suffer others of the old school to think "the words of Mercury harsh after the songs of Apollo." A. D.

Through the Russian Revolution. By ALBERT RHYS WILLIAMS. New York: Boni & Liveright. \$2.00.

This is the story of the Revolution in Russia by an eyewitness, probably the first account in English by a sympathizer. And there is no doubt that the author is in sympathy with the story he writes. And so at times he loses by injecting his personal views into a narrative that is strong enough for the very telling. Struggles and battles, suffering and success make up a truly remarkable book. The dramatic incidents are without number in the few years that saw the transformation of a nation from one social organism into another completely different. Few may agree with Mr. Williams' sympathies, but his story is of value. It brings out facts that were certainly not common knowledge before. For this, he is to be thanked, for the real tale of recent Russia is smothered in propaganda. When other writers begin to appear and check up on this record we shall gradually know what went on in Russia during one of the biggest upheavals of history.

The author concludes that hunger rising out of economic collapse and war urged the Russian masses into action. Hosts of revolutionists had tried before to arouse the people. Elemental and impersonal forces accomplished what human minds found impossible. They brought down with a crash an old worm-eaten social structure. But human minds, if they did not make the Revolution, made it a success. This is surely a premature conclusion. Neither those in sympathy with the Revolution nor those opposed to its principles and achievements can as yet pronounce on its success or failure. Time alone can give judgment. The present generation is too near the event to give an accurate historical pronouncement. The value of this book lies in its chronicle of events, and it is an interesting and powerful chronicle. G. C. T.

BOOKS AND AUTHORS

Novels—"Chanting Wheels" (Putnam), by Hubbard Hutchin-son, is the story of the experiences of a young man, who has all the delicate sensibilities of the artist, in the industrial plant of his uncle. The author has done for industry, with its grime and its toil and its heterogeneous personnel, something of what Pennell has done for it with his pencil. He has idealized it, and invested it with the glamor of beauty and power, and his method of settling the strike by song, winning the loyalty of the men through the rhythm of the presses set to music, is novel and at the time of reading convincing. There are some attractive characters in the book, a subdued strain of romance, and an appealing sympathy for the nobility that lies in the common heart of man.

"Sweet Waters" (Houghton Mifflin, \$1.75), by Harold Nicolson, is a rather pleasant tale of the coming of age of an unusual

girl in the diplomatic circles of Constantinople, and were it not for an incident, briefly told, and arising out of the girl's ignorance, and for a certain flavor of intrigue, would be quite wholesome. The story is built on unfamiliar lines, has flashes of Oriental beauty, and is carefully written.

Mr. Shane Leslie, the editor of the *Dublin Review*, having written books of essays, history, biography and verse, has now turned his hand to a novel of English school-life in a book called "The Oppidan" (Scribner, \$2.00). The story is so charged with "atmosphere" that few readers, most probably, except enthusiastic Etonians like the author himself, will read it with great interest. Mr. Leslie follows through the famous school the career of Peter Darley and describes with good characterization, vivid word-painting and distinction of style, the things and the persons in the pre-Boer War Eton which most influenced the lad. As an aid to the reader, the novel has a prefatory essay. "The Inheritance of Jean Trouvé" (Bobbs Merrill, \$2.00), by Nevil Henshaw, is an autobiographical story about a Louisiana boy who at ten loses his father, runs away, and joins the family of "Papa Ton," a river trapper, when he first meets the winsome little Toinette. With a wealth of local color the author describes the life led in the bayous and plantations of the Lowlands, and tells how Jean finally recovers his name and fortune and wins his bride.

"Kimono" (Boni & Liveright), by John Paris, is a propaganda novel directed against the Japanese, their ways and works, and, in particular, against some of their national customs. Many of the indictments made in this unpleasant book are doubtless true; but, as the author candidly notes, some of our own methods of dealing with social disorders stamp us as hardly civilized in the eyes of the Japanese.

Religious Education Texts.—"Hebrew Life and Times" (Abington Press), by Harold B. Hunting, is one of the Week-Day School Series of the Abington Religious Education Texts. It is a brief summary of the history of the Hebrew people from their beginning as a tribe of nomadic Arabian shepherds down to the time of Christ. The book is wholly naturalistic, since all idea of the supernatural has been eliminated. The child who studies this text will learn therein, that after the perfectly natural deliverance of the "few thousand" Hebrews in Egypt, "they felt themselves bound to Jehovah by special ties of gratitude, and more and more came to consider the worship of any other God by a Hebrew as base disloyalty"; that "he asks us not to worship those other Gods, the Baals, not because he is jealous but because he is good"; that only in Isaiah's time, "at last the religion of the one All-Father, which we call monotheism, was born in the mind and heart of man, and began to be clearly proclaimed by human lips."—"Pageantry and Dramatics in Religious Education" (Abington Press), by William V. Meredith, is another of the same series. It briefly reviews the history of the drama, and emphasizes the many advantages to be gained by the dramatization of religious subjects. Some practical hints are given which may prove of use to the play director.

For Catechists.—It will interest catechists to know that "Religion, Second Course" and "Religion, Second Manual" (Macmillan) by Roderick MacEachen, D.D., are now ready. The method employed in these books professes to be in accord with modern pedagogical practise. It makes ordinary sense-knowledge and familiar truths the immediate basis of further instruction. At the same time it calls into play the most spontaneous motives and emotions to develop piety and to lead on the child to make practical application of the religious truths to life. As to the textbook in particular, there is a charming unction about the simple language it employs. Yet among the "Truths" set down

at the end of each chapter there are some rather doubtful statements. For instance: "It is a mortal sin to disobey God." "People who disobey God go to hell when they die." "God wrote the Bible." "The devils were the first ever to curse and swear." "Those who think bad thoughts and wish evil things . . . break the Sixth and Ninth Commandments." Even the context does not clear up the meaning of the last statement. The purpose of the Manual is to promote mental activity on the part of the children by offering the teacher an abundance of questions and topics for conversation. A number of these questions, however, are too vague and indefinite, as is often the case with similar sets of questions. Besides, they frequently wander too far away from the subject and have not enough logical connection with the same. Despite these defects the book will be very helpful to the catechist.

The Month.—A mere mention of the subjects treated in the May number of the London Jesuit review calls attention to their worth and timeliness. First comes "Matter and Form in the Light of Modern Science," by B. G. Swindells, who concludes his article by declaring that the famous doctrine is a "theory of the metaphysical order, of universal application and universal truth; the changes of scientific theories, the discovery of new physical data will not affect it." Then that "Immortal Gentleman," Don Quixote, is painted for us by John Ayscough with genuine affection. J. W. Poynter after discussing "Catholics and the General Press," emphasizes the fundamental fact so often reiterated in the United States, that Catholics must increase and vivify the apostolate of the press. Denis Gwynn sketches the labors of a great French Catholic, the late Denys Cochin. Father Thurston, in "The Apostle of the Amazon," rescues from the partial oblivion in which it was buried the name of the heroic Bohemian Jesuit missionary and scientist, Father Samuel Fritz (1654-1724), whose labors along the Amazon place him in the company of such men as Marquette and Kino. Among the "Miscellanea" there is a well-documented note by W. H. Grattan Flood on the Venerable John Cornelius O'Mahony, S.J., an Irish martyr in England.

"Corrymeela"—One of the best poems in Moira O'Neill's "Songs of the Glen of Antrim" (Macmillan) is this lament of an exile:

Over here in England I'm helping wi' the hay,
An' I wisht I was in Ireland the livelong day;
Weary on the English hay, an' sorra take the wheat!
Och! Corrymeela an' the blue sky over it.

There's a deep dumb river flowin' by beyont the heavy trees,
This livin' air is mothered wi' the bummin' o' the bees;
I wisht I'd hear the Claddagh burn go runnin' through the heat
Past Corrymeela, wi' the blue sky over it.

The people that's in England is richer nor the Jews,
There's not the smallest young gossoon but thravels in his shoes!
I'd give the pipe between me teeth to see a barefut child,
Och! Corrymeela an' the low south wind.

Here's hands so full o' money an' hearts so full o' care,
By the luck o' love! I'd still go light for all I did go bare.
"God save ye, colleen dhas," I said; the girl she thought me wild.
Far Corrymeela, an' the low south wind.

D'ye mind me now, the song at night is mortal hard to raise,
The girls are heavy goin' here, the boys are ill to plase;
When one'st I'm out this workin' hive, 'tis I'll be back again—
Ay, Corrymeela, in the same soft rain.

The puff o' smoke from one ould roof before an English town!
For a shaugh wid Andy Feelan here I'd give a silver crown,
For a curl o' hair like Mollie's ye'll ask the like in vain,
Sweet Corrymeela, an' the same soft rain.

Education

The Rejected Child-Labor Law

THE decision of May 15, read without dissent by the Chief Justice, will be a bitter disappointment to many good men and women. Their effort has long been directed against the employment of children in the mines and mills, and after a similar Supreme Court ruling in 1918 they secured the passage of a new Federal statute in the following year. The decision of May 15 declares this law also unconstitutional.

It does not now appear possible to frame a Federal law which will be in harmony both with the Constitution and with the desire of all good citizens to prohibit child-labor. The plain fact is that the regulation of labor within the States falls under the police powers of the States. Congress cannot assume these powers for the simple reason that they are reserved by the Constitution to the respective States. The law of 1919 endeavored to avoid a direct suppression of the evil, by imposing a tax of ten per cent upon the annual profits of establishments employing children under sixteen years of age. This law is now held unconstitutional on the broad ground that it is an attempt by Congress to regulate, through its taxing power, something entirely within the jurisdiction of the several States. "A court must be blind not to see that the so-called tax is imposed to stop the employment of children," observed the Chief Justice. "Its prohibitory and regulatory effect and purpose are palpable." It was the duty of the court to decline to recognize laws dealing with subjects not entrusted to the Federal Government, but left to the States "even though it require us to refuse to give effect to legislation designed to promote the high-est good."

The Chief Justice in these words refers to a principle which needs emphasis. As Governor Miller said a few weeks ago, educators and social workers are demanding utterly unconstitutional legislation on the assumption that what this legislation will effect is something desirable. They forget that neither the States nor the Federal Government can act except within the limit of the powers conferred by their respective Constitutions, and that to adopt legislation for which these instruments give no warrant, necessarily means the arbitrary assumption of an authority which the people, the source of power, have deliberately withheld. If Congress can do what the Constitution gives it no power to do, the supreme law of the land is a mockery, and political liberty is destroyed, for the people are at the mercy of a centralized and omnipotent legislature. "But to these theorists," wrote Governor Miller, "the Constitution, our scheme of government, and the fundamental concepts of liberty mean nothing." In the same spirit, Chief Justice Taft ruled in his opinion of May 15:

The good sought in unconstitutional legislation is an insidious feature, because it leads citizens and legislators of good purpose

to promote it without thought of the serious breach it will make in the Ark of the Covenant, or the harm that will come from breaking down recognized standards. In the maintenance of local self-government, on the one hand, and of the national power on the other, our country has been able to endure and to prosper.

It is well that the Supreme Court has at least spoken a word of warning to those well-meaning but ill-advised social reformers who act as though the fact that an evil exists, confers upon the Federal Government the right and the duty to legislate against it. In this day, when the Federal Government is regarded by many as a kind of general grandmother, with a kiss for every bump and a cure for every disorder, if we wish to retain a constitutional government, as opposed to a government by social theorists, bureaucrats and politicians, it is imperatively necessary to guard with jealousy the powers which, as yet, the Federal Government has not attempted to usurp. The assumption by Congress of rights which the States have reserved to themselves is as contrary to the principles of constitutional government as are nullification and secession. In fact, the danger from Federal encroachment is greater, since against the States the Federal Government has an easy redress, while against the Federal Government the States are powerless. That any State should suffer children of tender age to engage in laborious and dangerous occupations is an evil thing. But it does not follow that because this evil thing exists, the Federal Government may invade the State to remove it. As the Chief Justice says in plain language:

Grant the validity of this law, and all that Congress would need to do hereafter, in seeking to take over to its control any one of the great number of subjects of public interest, jurisdiction over which the States have never parted with, and which are reserved to them by the Tenth Amendment, would be to enact a detailed measure of complete regulation of the subject, and enforce it by a so-called tax upon departures from it. To give such magic to the word "tax" would be to break down all constitutional limitations upon the powers of Congress, and completely wipe out the sovereignty of the States.

In simple language the Chief Justice again restates a principle repeatedly affirmed by the Supreme Court. Under a constitutional form of government, nothing can be done by the departments of government except in a constitutional manner.

Clearly, the same principle must hold for legislation already adopted, such as the Sheppard-Towner maternity act, and for the Towner-Sterling Federal education bill. As a flagrant example of undesirable legislation, the maternity act has been rejected by Massachusetts and New York. In Massachusetts, moreover, the Attorney General, at the request of the General Court, has submitted an opinion stating that the act is unconstitutional, since it vests in the Federal Government rights which the States have withheld from it. The same criticism is applicable to the Towner-Sterling educational bill. It is admitted by all that Congress has no authority to control through a Bureau or Department education within the State. But

a bill which provides a Department with hundreds of millions, to be distributed among the States, on conditions laid down by Congress, fixes a procedure which by degrees will destroy the last vestiges of the authority which the States now exercise over their schools.

To justify all legislation of this type, the "general-welfare" clause of the Constitution is usually cited. These words occur twice, once in the preamble, which is not a grant of power, and again in article 1, section 8, where they express a limitation on the power of Congress to tax. Clearly, in neither instance do they justify unlimited authority to legislate. If they did, then the measure of legislative power would not be the authority granted by the people in the Constitution, but the authority which Congress itself, without reference to the people, would assume and exercise. To protect themselves against this tyranny, civilized peoples have written constitutions, as an inhibition upon executives, legislators and judges. "General welfare," then, can only mean that Congress may legislate for the general welfare within the sphere assigned, and with the powers granted, by the Constitution. To allow that Congress may enact whatever laws make, in its judgment, for the general welfare, is not to consult the common social and political good, but, in the degree that this common good can be secured and protected by the Constitution, to destroy it.

The solution of our educational problems relating to the reduction of illiteracy and the extension of better educational facilities to a larger number, lies, to the extent that law can offer a solution, in an awakening of local interest, and the enactment of State legislation. If our propagandists will be content to forget Washington for a time, and to direct their efforts for better and more schools to the local communities, we shall have a clearer knowledge of our needs and of our possibilities and a more definite program of reform. Constitutionally the schools are the charge of the States. Their support and whatever reform may be needed must, therefore, come from the respective States, not from the Federal Government.

PAUL L. BLAKELY, S.J.

Sociology

The Coal Strike and the Public

THAT to arouse a desire for a distributive justice in a democracy, it must be first proved that the public will otherwise suffer great inconveniences is, to say the least, lamentable. Has not the nation duties as well as rights? Is not the State as the representative of the public bound to perform these duties? Is utility the first test of duty? To most of us these questions are as so many platitudes. They involve moral axioms. Yet the reflecting mind of a laboring man might well express his answer in the words of a great English author: "There is many an undeniable truth which is itself not practically felt and appreciated."

For instance, we are not slow to speak of "Reds" and "Radicals," when strikes issue in deeds of violence. And rightly so. Every such act shakes the foundations of society. Labor's good name is besmirched thereby. The public has the inalienable right of protection. But is the duty less solemn to safeguard possible victims of moral violence? What if the latter are poor, soot-begrimed miners, while their oppressors are rich, exquisitely groomed operators? This accident does not change the nature of the moral principles involved. Again, is the public on its representative form of government to play the part of the Good Samaritan only when it is itself a part-victim, but in the meantime to pass by, saying, "I am not my brother's keeper?"

If, as Blackstone tells us, the genius of the common law is such that it affords a remedy for every wrong committed against any man's person and property, then it should be possible for the State to protect a great body of the public in the pursuit of a decent living-wage. Surely, to safeguard material possessions is no more the part of good government than to render secure the moral rights of individuals, whether rich or poor. That the former are well taken care of in this country, needs no proof. But what of the latter, the greater number of Americans? The State's first solicitude should be for them, for their protection according to "the genius of common law." Unfortunately, only when threatened with the immediate loss of an essential commodity does the nation at large concern itself with a remedy for what the working man considers to be his grievances.

We remember the laudable activity displayed by government officials in certain strikes where the happiness of the entire country was at stake. The imagination does not find it difficult to picture a similar zeal in regard to the present coal strike if the calendar date of March 31 had been changed to November 30, or later. We are inclined to think that "the pressure of public opinion" would be so powerful, and "the rights of the public" would be so evident, thanks to a broad hint of the Federal Government, that the operators would condescend to meet the miners in an effectual parley. But the present psychological moment favors the capitalists: Summer is upon us; there are three months' supply of coal at hand and so, on with the game of baseball! Somehow or other we shall "blunder through" this little affair of an added 600,000 idle and angry men. After all, only Federal control or its equivalent could have prevented this unpleasant thunderstorm from arising and now that we have averted another world-war for ten years, let us rest awhile.

Brushing away subtleties of statistics on both sides, the unvarnished fact remains that the operators have forced the miners to strike. The alternative was unconditional surrender to an acknowledged victor. Briefly, the operators, contrary to their agreement, refused to confer with their workers upon the terms of a new contract. It is only incidental that the bituminous miners announced that

their wages were not to be reduced and the anthracite men demanded twenty per cent increase. The operators at the same time insisted that there must be a "cut." Herein precisely was the matter for a conference and, failing a decision, for mediation by a neutral. The party which refuses arbitration stands before the tribunal of common-sense with unclean hands. This, today, is the position of the coal capitalists. Let them shout all they wish that they cannot afford the demands of the miners; that the coal industry is unprofitable, and the rest. The fact remains that the operators broke their pledge of a conference; that they spurn sane arbitration; that they have forced the miner in decent self-respect to strike. This fact must not be forgotten.

To be sure the coal-owners tell us that they are merely using their privilege of offering the pay they deem to be fair; that the workman in turn uses his privilege of quitting their employment. But, is the case as simple as the words that express it? Is the government of all the people absolved from responsibility in this contingency? As the government of all the people and for all the people, evidently it is not. The miners are suffering a great moral injustice at the hands of the coal magnates. Where is redress to be had? Violence cannot be thought of. Then "the genius of the common law" alone remains. There must be someone powerful enough to restore the scales of justice. Who is it but the Federal Government by means of mediation?

The Kenyon bill is at least a harbinger of such action. The spring it would announce to labor is certain, of course, to have many killing frosts. Let the working men take care that it survives. According to the measure proposed by the ex-Senator from Iowa, mine operators and their employees are required "to exert every reasonable effort and adopt every available means to avoid any interruption to the operation of any coal mine." A conference is to be held between the two parties. Failing an agreement here, the dispute is to be decided by a National Coal-Mining Board. The personnel of this tribunal is to be appointed by the President of the United States, with three members representing the employees, three, the operators, and three the public. The power of the board is limited to compelling testimony under oath.

The Kenyon bill is a cheering sign. It recognizes on the part of the Government that the laboring man has rights, which must be respected. Granting its final establishment by law, would the findings of the court be effective? Must not its decisions be obligatory? Time alone can tell. Meanwhile its enactment into a statute would not only be a giant step forwards in the industrial world, but it would also sound forth a clear challenge to predatory interests that the United States is prepared to use greater force, if necessary, to ensure the natural rights of the laboring man. Property-rights will be defended, but the rights of men, first.

DANIEL M. O'CONNELL, S.J.

Note and Comment

Father Elliott's
Jubilee

ON Ascension Thursday, May 25, the Rev. Father Walter Elliott, C.S.P., celebrated in the chapel of the Apostolic Mission House, Washington, D. C., the fiftieth anniversary of his ordination to the priesthood. A soldier of his country for which he fought in the Fifth Ohio regiment at Gettysburg, where two of his brothers, one of them, Major Robert Elliott, died a glorious death; a distinguished member of the Paulist Community of which he is the Nestor and of whose present history he forms the binding link with the past; a zealous and apostolic-minded priest and missionary, whose name and fruitful labors in the cause of Christ and the Church are known throughout the United States; editor of the *Catholic World* and a writer of spiritual books, such as "The Life of Christ," and "The Spiritual Life," which have brought light and consolation to many souls; co-founder with the lamented Father Alexander P. Doyle, and later Rector, of the Apostolic Mission House at Washington for the training of missionaries to non-Catholics, the venerable jubilarian may well be called a true soldier of his country and of Christ. *Domi militiaeque*, in peace and war, he chivalrously fought for the noblest of causes. His fellow-countrymen, irrespective of creed, will find inspiration and a call to duty in his well-spent life. In his eightieth year, this good soldier of Christ is still sturdily fighting in the ranks. To the echoes of the heartfelt congratulations reaching him from his own religious brethren and countless friends, will mingle those of every admirer of his sincere piety, persuasive eloquence and priestly zeal.

Mgr. Perosi's
Illness

IT has been generally known, in Rome especially, that for a long time Mgr. Perosi, the famous musical composer and Director of the Sistine Choir, has been suffering from a serious illness. The first symptoms of that illness appeared as far back as 1907. With rare exceptions the press both of Rome and the provinces made but the vaguest references to the plight of the great artist. But now the fact has become public property. The rumor even spread in the capital that Don Perosi has become a member of the Waldensian Church. The truth is that the illustrious artist suffers from temporary mental aberration, one of whose forms makes him believe that he is the victim of persecution. In another of the moods brought about by his disease, he gives away large sums of money to the first person whom he may meet. Again he changes his belief with every new book he may chance to read. This may account for his rumored acceptance of the tenets of the Waldensian Church. It would naturally be supposed that the partial eclipse of such a brilliant mind as that of this gifted musician would beget

in all honorable and refined men the homage of silence, the very best that could be given under the circumstances, or that if they were obliged to speak, they would utter nothing but words of the deepest sympathy. But that is not the way with the enemies of the Church who make capital out of the sorrows of a great man. The comment of the *Corriere d'Italia* is a significant one: "Nothing more despicable can be imagined than an attempt, such as that suggested in a morning paper, on the part of a Protestant sect to make use of such an unfortunate illness for its own purposes." For some years past, Mgr. Perosi ceased acting as Director of the Sistine Choir, his place being taken by Mgr. Rella, the Vice-Director.

Great is "Jazz"
the Idol of Today

UNLESS we all pull together, in fifty years, New York will be a pagan city," was the remark made some time ago by a speaker at a meeting of the New York Federation of Churches. But why single out New York? At the head of the modern pantheon is the great god Money, says a writer in the *Brooklyn Eagle*, and around this idol he groups as the major deities of the new heathenism:

Sensuality, Immodesty, Disregard of Law, Coddling of Crime, Laxity in Public Morals, Jazz Madness, Drink, and a complete abandonment to the commonly preached doctrine of Personal Liberty.

Now many of these deities are not new, nor are they restricted to any single land, but there is one whose latest name at least was not known to the pagan Babylonians, although they may well have worshiped him under some other title. He is the modern idol "Jazz." Under this name can be grouped anything out of the regular order.

For example, a "jazz" family consists of a man and wife with no children, and with the distinct understanding that the man may be some other woman's man tomorrow, and the wife some other man's wife the next day, or perhaps the same day.

Yet children will, nonetheless, come into being even under such circumstances. Brought up in a "jazz" world, what will "jazz" mean to them?

"Jazz" to them will mean, "Get the money, no matter how, but get it. Get it by giving short weight. Get it by running a dance hall, where the few clothes necessary to keep one warm in the street may be checked at the entrance. Get it by selling shoddy goods. Get it by running a theater depicting the nude in art, or the art of depicting the nude, with its vilest suggestions. Get it—!" But what's the use, you know.

Even in families today where there are two or three children, these children do as they please. The boys stay out at night if they want to. The girls go out to public dances in a shameless state of undress. Now, we all know that boys and girls, alive with the fire of youth, cannot mix together in that state without menace to the future of both girl and boy. And yet the parents of both girl and boy are fully cognizant of what is going on. What is the matter with the parents who permit that sort of thing?

Papers making it their special province to record the licentiousness of the day do so only that they may attract a multitude of readers by their shameless disclosures.

Their pictured pages scandalously disregard all sense of Christian reserve. Yet these too, find their place upon the family table. But while censuring this world of "jazz," we must not overlook the Christian heaven which remains. To keep this potent for good we must preserve its purity to the utmost of our power.

Abraham Lincoln on
Catholics

A CORRESPONDENT refers to a letter from Robert T. Lincoln, denying certain statements derogatory to the Catholic Church alleged to have been made by his father. The letter was recently published by the Knights of Columbus. In it the writer states:

I know of no anti-Catholic utterances made by my father. The only instance known to me of my father referring in any way to the subject (the Catholic Church) is in a letter to Archbishop Hughes of New York, in which he requests the Archbishop to give him the name or names of some suitable persons of the Catholic Church whom he might with propriety designate as chaplains in our military service. This letter in itself is a complete answer to any possible publication of the character you mention.

There is even current an article used by a United States Senator in a speech, the whole basis of which is the report of a Spiritualist medium, pretending to quote my father and making him use language which could be applicable only to a condition of things which did not exist in my father's lifetime.

There is another reference to Catholics in the works of Lincoln, as our correspondent points out: It is not unfamiliar, and was in fact recently quoted by Mr. Goldstein in *Columbia*, February, 1922. While the latter correctly assigns it to a letter written by Abraham Lincoln to Joshua F. Speed, Springfield, Ill., August 24, 1855, the reader may wish to know its exact location in Lincoln's published works. It is to be found in the "Complete Works of Lincoln," Nicolay and Hay, Vol. II, page 287. The passage reads:

I am not a Know-nothing; that is certain. How could I be? How can anyone who abhors the oppression of Negroes be in favor of degrading classes of white people? Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that "all men are created equal." We now practically read it "all men are created equal, except Negroes." When the Know-nothings get control, it will read "all men are created equal, except Negroes, foreigners and Catholics." When it comes to this, I shall prefer emigrating to some country where they make no pretense of loving liberty—to Russia for instance, where despotism can be taken pure, and without the base alloy of hypocrisy.

In quoting this passage our correspondent adds: "You may be familiar with this, but I have had a difficult time finding it. I knew Lincoln had made such a statement, but there is nothing anywhere in the index that will lead one to it. I wonder if that was by accident or design? I run across a good many instances of this kind of neglect in our American literature." In the fictitious Lincoln quotation the Catholic Church is spoken of as a "wicked autocracy."